

Dom. Prof. Rom. Biss. C.M.

OF THE

ETERNALL
FELICITY
OF THE SAINTS,

Five Bookes.

Written in Latin by the most illustrious
Cardinall Bellarmine, of the
Society of Iesus.

And translated into English by A. B.



Secke first the Kingdome of God, and
the Justice thereof. Matth. 6.

Permitu Superiorum. 1633.

Auct. P. Thomae Eucardii S. J.



The Epistle Dedicatory of the Translatour, to the Reader.

GOOD Reader.



I beere present
thee with a Transla-
tion of one of the spi-
rituall Bookeſ of the
leatned, and pious
Bellarmino, memorablie in all future
Ages. But before I proceed further, I
would wish thee call to mynd, that
two things necessarily concurre to the
perfection, and consummation of a
Good Christian. The first is a true and
Orthodoxall fayth, residing in the un-
derstanding; The second a devout and
virtuous life, resting in the Will. To ad-
ching the first, it is recorded in sacred
Writ: That without fayth it is im-
possible

possible to please God, Heb. 11, and of the other we thus read, Decline from euill and do good. Psal. 36. Now this Blessed deceased Cardinall (whose happy Soule I most humbly beseech to pray for me, his poore Client) in deuouring to forestall (as it were) & surprize the contrary wayes leading to mans perdition, did first for the instruction of Christians of this Age in true sayth, write his learned *Formes of Controversies*, for their worth deserving to be stamped in letters of Gould, and for their continuance to future ages, in Characters of Brasse, or Marble, threatening therin a total proffigation, or rather extinguisment of all present Neuellisme.

After this his labour accomplished, & himselfe growing into greater yea- res, then did he turne his penne to write certain spiritual Treatises wholly breathing deuotion and Sanctity, & teaching the way of performance of the forelaid Precept of declining from Euill, and doing Good. Among which his deuote Discourses, he made one of the joyes of Heauen, entitulig it: *De aeterna Felicitate Sanctorum*; The which booke translated into English,

do

I do now present vnto thee. In thy serious perusing whereof, thou wilt rest astonished at the proceedings of most Worldlings, who are so wholy buried in Earth, as that wheras Man is borne Heyre to the Kingdome of Heauen (for wee reade to our comfort, that we are Heyres of God, and Cobeyres of Christ, Rom.8.) Nevertheles diuers of them do euuen breathlesly labour & toyle in seeking to adde earth for their Sonnes to inherit; and yet are of such nicenes and delicacy themselves, as that they will not once stirre a foote, that (not their Sonnes, but) themselves may inherit, not Earth, but the true Land of promise, I meane the Kingdome of God; but in lieu thereof though their leading a wicked lyfe, become inheritours of Hell fyre and everlastinge damnation. But to returne to the most worthy Bellarmine. In the reading of this his Booke thou shal doublely fynd him not to act Moyse, who was permitted only to shew the Israelites the way to the Land of Promise, & not to enter with them therein; but rather Iosua, who conducted them into the Land, and also entred with them; which Land was

6. *The Epistle*

but a Type or adumbration of the Cet-
tiall Land or Country heere discou-
sed of.

Touching my course held in trans-
lating this Treatise, thou mayst be
aduertized, that I haue translated it
saythfully and truly. Bellarmine's gra-
vity scorns to vse in his Writings any
floures of youtful Oratory; but only
writes, whatsoeuer it pleased God to
dictate vnto his spirit: Therefore I
should haue wronged him, and his
worke, in disuesting it of its owne pu-
rity and easines of stile, by new elo-
athing it in forced and borrowed robes
of speach. No, let Bellarmine be euer
suffered to speake in the dialet of Bel-
larmine, that is gravely, and persua-
dingly; for since his wordes are
darred out of a fyery denotion and chari-
ty, they therefore are most persua-
ding, and if he speakeh persuadingly,
no doubt he speakeh eloquently; since
Persuasion is the But, or scope of true
Eloquence.

I know full well that *Translations*
in this our fastidious age, are slighted
or little regarded; and that highly pri-
zed, which commeth boath out of the
forge, or mint of a Mans owne wit,
and

Dedication

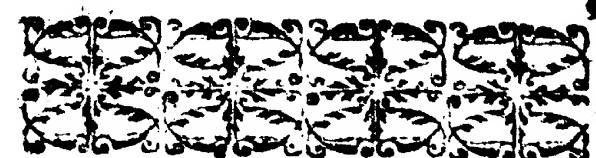
endiuention. Let those men whome
God and their owne endeauours haue
enriched with such high Talents, hap-
pily employ them to the good of Gods
Church; I am not emulous of their due
reputation, and deserued prayse gay-
ned thereby: I content me selfe with
the loely title of a poore *Translatour*, as
not being able to performe more: Oun-
ly I desire to do good thereby. Never-
theles to Apologize, and speake in de-
fence of *Translatours*, I may be bould
to say, that they in some sense may bo-
sayd to be the *Authours* of other mens
Works by them translated; seeing
they are *Authours* and *Cauters*, wh^y
diuers (ignorant in the Latin Tongue)
though benefit of their *Translations*,
do participate of the contents of the
sayd Works translated, of which o-
therwise they would never haue ta-
ken notice. And thus a good *Transla-
tor* is a godly Enginer, since he ope-
neth and closeth the Mynes of the
hidden, and goulden Treasure of other
Mens learning.

And thus leauing thee to the perusing
or rather meditating of this goulden
Booke, If thou be *Catholike*, & reape
any profit therby I intreat thy Prayers

The Epistle
to God in my behalfe, for the remissiō
of my infinite sinnes. This I speake
not, by way of Ceremony, and for
fashion sake, as it is often vsuall to di-
uers in their Epistles Dedicatory to do;
but most bumb'y & earnestly beseech
of thee this fauour, & if it shall please
his divine Goodnes out of his boundles
mercy, to call me (before thy death)
to the most happy place of *Eternal Fel-
icity* (of which this Booke intreateth)
I will not there forget to requite this
thy *Charity* shewed me.

Thine in Christ Iesus,

A. B.



The Preface of the Authour.

HE last yearre, I wrote
a small Treatise (chiefly
for my owne spirituall
good) of the *Ascending of
the mynd to God*, by consi-
deration of certaine steps, or degrees of
things created. Now, in that it hath
pleased the divine Maiesty, to draw
out a little longer my feeble old age,
it came into my thoughts, to make
the *Heauenly Ciſt* (to the which all
we *Sonnes of Adam*, who bewayling
do inhabitate this Vale of mortallity,
do greedily ſeeke after) the ſubiect
of my preſent meditations: and to co-
mit the ſame to print, to the end they
may not wholly periſh. Therefore in
the ſacred Scriptures (which are, as
it were, certaine *Consolatory Epistles*,
ſcarf from our Father in this our exile,

A. S. or

or place of banishment) I synd foure Names, by which the good and Felicity of that place may in some sort be made knowne vnto vs.

The Names an these : *A Paradise, a House, a City, a Kingdome.* Of Paradise S. Paul thus saith, 2. Cor. 12. *Scio hominem in Christo &c. I know a man in Christ, aboue fourteene yeares ago, rapt ouen to the third Heaven: And then a little after: rapt into Paradise.* And that we might not imagine, he spake of the earthly Paradise he did premisse and set downe before those words; *rapt ouen to the third Heaven.* Concerning a House, the Sonne of God himselfe thus speaketh: *In my Fathers House, there be many Mansions, John. 14.* Touching a City these be the wordes of the Apostle: *You are come to the City of the living God, the heauenly Ierusalem.* Hebr. 12. To conclude, of the Kingdome of Heaven, our Lord himselfe thus in S. Matthew 5. *Beatis pauperes spiritu &c. Blessed are the poore in spirit, for theirs is the Kingdome of Heaven:* And no other name through out the whole body of the Scripture, is more frequently vsed, then this of the Kingdome of Heaven.

The

The Place of the Saints in Heauen is called a *Paradise*, because Heauen is a most pleasant place, abounding withall spirituall delicacies. But because some Men may conjecture, that a *Paradise* is but a small Garden, placed in some one corner of a *House* capable to receaue but few Men; the Holy Ghost did adioyne in the Scripture the *Word & name of House*, because a Regall and Princely *House* is accustomed to be a great Pallace, in which besides the Garden or Orchard, there are certayne open Halls, or places of disport, diuers Chambers and roomes of repose and retirement, besides many others of different sort.

Now seeing a *House* (notwithstanding it be great) cannot containe many men; therefore, that we should not thinke that they are but few, who belong to the *Kingdome of Heaven*, the Scripture doth annexe the Name of a *City*, which vsually comprehendeth in it selfe many Orchards, and many Pallaces of Pleasure. But seeing S. John writeth in the *Apocalyps* of the number of the *Blessed*: *Vidi turbam magnam &c. I saw a great multitude, which no man could number.* And that there is

is no *City*, which is capable of an innumerable multitude ; therefore the Holy Scripture vseth the name of a *Kingdome*, and of the *Kingdome* of *Heauen* ; then which place no other throughout the whole *Universitie* of things created , is more capacious.

But now againe , to shew other reasons in warrat of the former fourre different Appellations or Names. Because in a most ample *Kingdome*, there are many Men , who never see nor know the Names of d uers inhabitaris of the same *Kingdome* , nor know not whether such Men are , or haue an Existence or Being ; and also in that it is certaine , that all the Blessed doe see and know one another , and as friends conioyned in a Arat bond of love , do familiarly conuerse among themselues ; therefore the Scripture , as not being content with the Name of a *Kingdome* , added the Name of a *City*, giuing vs to vnderstand thereby , that all those , who doe dwell in that (though most vast) *Kingdome*, are truly *Citizens* of the *Saints* , and are so conioyned in familiarity among themselues , as the *Citizens* of one small *City* are accustomed to be. And that

that we may be further instructed , that all those happy Men , are not onely the *Citizens* of the *Saints* , but also the domesticke friends of God , yea the Sonnes of God ; therefore the same *Holy Ghost* , who had called it a *City* , calleth it also a *House*. To conclude , in that all the *Blessed* in *Heauen* do enjoy the same delights and pleasures in *Heauen* , therfore is that place , entituled by the Name of *Paradise* . Thus these fourre Wordes ; to wit , a *Kingdome* , a *City* , a *House* , a *Paradise* do signify one and the same thing : And that *Paradise* heere mentioned , is so spacious and large , as that it may be truly called a *House* , a *City* , a *Kingdome*.

Therefore I haue heere determined to commit to Print , whatsoeuer God shall vouchsafe to suggest and minister to me (by way of meditation) in the secret Cloiet of my soule , of this most happy place . And this , first vnto the name of a *Kingdome* ; next vnder the name of a *City* ; then of a *House* , and lastly of *Paradise*. Towards the end of the discourse , I will subioyne six other Names (not of places , but of things) out of the Parables of our Lord ,

The Preface.

to wit, A Treasure hidde in a field ;
 A precious Pearle or Margarite ; The
 dayly Penny ; The ioy of our Lord ; A
 great supper ; And a regall or Princely
 mariage ; As also two other Names
 out of the Apostle, which are, a Price
 or Reward, and a Crowne ; so in all,
 there sha'be twelve distinct Considera-
 tions, by the which the Eternall Fel-
 icity of the Saints is described in the
 sacred Scriptures.

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OS



THE KINGDOME
 OF THE ETERNALL
 FELICITY
 OF THE SAINTS.

Under the Name, or Title of the
 Kingdome of God.

THE FIRST BOOKE.

Of the Amplitude, or largenesse
 of the Kingdome of God.

C H A P. I.

 F what worth and dignity
 the doctrine of the King-
 dome of Heaven is, may
 partly be knowne, in that
 our Heauenly Maister did
 begin his Sermons to his Auditory ffirst
 those words of Matth. 4. Do penance,
 for the Kingdome of Heaven is at
 hand, And further, in that he made the
 Kingdome

Kingdome of Heauen, the subiect of most of his Parables, saying (Matth. 13. 18. 20. 21. 22. 25.) The Kingdome of Heauen is resembled &c. And after his Resurrection, in the time of those fountaynes before his Ascension, appearing to his Disciples, he discoursed of the Kingdome of Heauen, as S. Luke doth witness in the Acts of the Apostles. Therefore we see, the beginning, progresse, and consummation or end of the speaches of Christ, were euer of the Kingdome of Heauen. Now we in this place will not vndertake to dispute of all points, touching the Kingdome of Heauen; but only so farre forth, as concerns the place and state of the Blessed Saints. And first, we will explicate, why the place and state of the Saints is named in the holy Scriptures, The Kingdome of Heauen.

Well then, the Habitation of the Saints for severall respects is entituled, The Kingdome of Heauen. First, because Heauen is a most ample Region, and far more ample and large, then the narrow limits even of Mans thoughts can comprehend. The whole Earth, which is but a Prick or Point, in comparison of the highest Heauen, doth com-

contain so many, and so great Kingdomes, as that with difficulty they can be numbered. Of what immenseness and huge Vastnesse then shall the Kingdome be, which is but one, and yet dispersed and spread throughout the whole latitude and breadth of the Heauen of Heauens? For the Kingdome of Heauen doth not only containe through its owne capacity (the Celestiall Region, but also all this Universitie, and generall State of things. For that Supercelestiall Region as I may term it, which is properly the Kingdome of Heauen is as it were the first Prouince of the Kingdome of God, in which the chiefe Princes (all which are the Sons of God) doe reside and dwell. The second Prouince may be called Eternall, in which the Stars are seated. Whiche Starres, though they be inanimate, nevertheless they are so obedient and serviceable to the will & beck of their Creatour as that they may be well said to haue life and sense, according to that of Ecclesiasticus: Come, and let us adore the King, to whom all shinges doe binde.

The third Prouince is that of the Aire, wherin the Winds and Clouds,

doe moone to and fro : where also
Floures, Raine, Snow, Hayle, and
Thunder are ingendred; and in which
the Birds of severall kindes doe lie
and flic. The *fourth* Province is that of
the *water*, comprehendinge the Sea,
Fountaines, Rivers & Lakes, in which
the fishes are procyated, And whither
walkes the park of the Sea, *Psal. 8.* The
fifth Province is the *Earth*, which
being (as it were) emulouis of that of
Heauen, is enriched with most noble
Inhabitants, though not blessed, to
wit, with men, indued with Reason,
but yet mortall, and obnoxious to
death; Who neuerthelesse haue do-
minion of the beatis of the Earth, the
birds of the Aire, and the fishes of the
Sea.

The *last* Province is that, which
may be called, *subterranea*, as being
vnder the Earth; being (as it were) as
other desert of *Arabia*, and producing
no good fruits, but only thornes and
bryars. In which the wicked spirits do
lieue; who through their Pride deser-
ued this punishment, and who aspi-
ring to be the *first*, came thereby to be
the *last*; And thus they endauouring
to aduance their Seates aboue the stars

of heauen, were for such their attempt
detrued from thence, and cast out to
the lowest Hell. And this place doth
daily expect the arriall of such Men,
who (as being companions to the di-
bells) wallow in all flagitious sinnes,
and enormities, and who depart from
the stage of this life without true re-
pentance. All these severall Provinces
God doth hold within his Empire and
Gouverment, according whereunto the
Psalmit saith: *All things doe serue these.*
Psal. 118. All which most spatiouse
Kingdomes God will communicate to
such, as loue and serue him, as here-
after we will shew.

Now, O Christian Soule, spread and
dilate thy hart, suffer not thy selfe to
be confined within the niggard and
marrow boords of things only that are
present; why dost thou so incessantly
sweat and toyle to obtaine some small
part of this world, since if thou wilt,
thou maist purchase it all? Certainly,
if mortall men would with a serious
and earnest thirst aspire to this King-
dome, or would with mature reflexion
on of the soule, meditate thereon,
they would even blush to wage warre
for any small, or narrow portion of

¶ Of eternall felicity.
the earth. God (O Man) offereth to
thee the society, and partage of his im-
mense and eternall. Kingdome; And
thou for the defence or gaining of one
little Towne, dost enter into warre
and open hostility, by meane's whereof
many rapines, bloudsheds, and other
innumerble sinnes are committed:
all which must iustly prouoke the
King of Kings to wrath and indigna-
tion. Where then is there any wi-
dome in this thy proceeding? Where
any iudgement, or true consideration?
I speake not this, as if I were perswa-
ded, it were vnlawfull for Christians
to mooue warre in defence of their
owne Townes and Citties; For I well
know, that iust warres are maiained
and allowed, not only by the holy Fa-
ther (and particularly by S. Austin Ep.
ad Marcel.) but also by S. Thomas (2.8.
q. 40.) the chiefe of all Schoolemen.
Yea the Precursor of our Lord (the
whome no man was borne greater of
Women) Luc 3. admoniseth sol-
diars, not that they shoulde forsake
lawfull warre; but that, as being con-
tent with their stipends and payes,
shoulde forbear to wrong any man.
And I my selfe in my Books of Contro-
versies

The first Booke.

28

versies of Religion. Hanc defendit law-
ful warres: Therefore we doe not
abiolutely forbid & daigne warre,
but we only exhort to that, whiche is
more perfect, and (for the most part)
more profitab'e, with the same inten-
tion, with which Saint Paul speakech
to the Corinthians cap. 6. It is a faulfe
in you, that you haue judgments among
you: Why do you not rather take wrong?
Why doe you not rather suffer fraud?
And S. Iames in his Epistle (cap. 4.)
From whence are warres & contentions
among you? Are they not of your Conscie-
scences, which warre is your mem-
bers? You concur, and haue not; you kill
and enuy, and cannot obtaine; you com-
bend, and warre, and you haue not, be-
cause you aske not. Certainly, who is
truly sollicitous of the Kingdome of
Heauen would be little afflicted with
the losse of any one Towne or City;
but rather would be desirous to vise
the mediation of others, for the com-
bounding all depending Controuer-
ties, without the calamities and dan-
gers of warre. But let vs passe on for-
ward.

B 3

Of

**Of the Concourse and Frequency
of the Inhabitants in the
Kingdome of God.**

C H A P. II.

THAT supreme habitation is for a second respect called the Kingdom of God; to wit, because it containeth a greater multitude and diuersity of Inhabitants, within the capacity and largenesse of its owne Orbe, then any House or City, yea more then large & vast Kingdomes are accustomed to comprehend. For there is (as the Apostle speaketh in his Epistle to the Hebrews cap. 22.) the entercourse of many thousand Angells. There is also a cofluence of the Spirits and Soules of all iust and perfect men; vnder which number are comprized all those, who shall close vp their dayes of this life in the feare of our Lord, even from the day of Abel the iust, vntill the consummation of the World. Neither shall only the Spirits of iust men stay there after the ending of the world; but

also

also their glorious bodyes, being remitted to their soules: All which and every one of them shall shine (even as the Sunne) in the Kingdome of their Father, as our Lord assurth vs, Matthew 13.

Now, so much as appertaineth to the diuersity of the Angels, we during our peregrination here vpon earth, are scarcely suffered to know any thing, but only their Names. For we know but of the vision of Esay c. 6. that some of them are called Seraphims; others Cherubims out of the Prophet Zecharie c. 28. others, Thrones; others Dominations; others, Principalities; others, Powers, from the Apostle to the Colossians, c. 1. Others, Virtues, from the same Apostle to the Ephesians, c. 1. Some, Archangels, from the same Apostle 1. Thess. 4. and from the Epistle of S. Iude. To conclude, others Angels, of whom most frequent mention is much celebrated in all the sacred Books of Scripture. From these different nine names and appellations, the holy Doctors, with an vnanimous consent, doe proue, that there are nine different Orders of Angels, vnder every particular Order whereof many thou-

24. of Eternall felicity. thousands of Angels are ranged, according to the words of Daniel, c. 7. Thousand of thousands ministered unto him, and ten thousand hundred thousand assisted him: with whom Job conspireth, saying: Is there any number of his soldiers? And although the Angels be doubtless most blessed, and shine with the splendour and brightness of all virtues and diuine gifts; notwithstanding those are termed Seraphims, who are more remarkable & preeminent for their ardour and zeale of Charity: Those Cherubims, who exceed in knowledge: Those Thrones, who enjoy an ineffable and silent tranquillity of Contemplation: Those Dominations, to whome as to the Ministers and Deputies of the supreme Emperor, the charge of this inferior world is committed: Those Virtues, who at the command of God, are exercised in the accomplishing of Signs and miracles: Those Powers, who haue the commandement and domination of the very powers of the uncleane Spirits: Those Principalities, who haue a souveraignty ouer the Kings and Princes of this world: Those Archangells, which are Adiutors and Assistors,

The first Booke.

25.

of the Prelates of the Church: Lastly, those Angels, whose incumbency and charge is of euery particular man, whiles he liueth hereupon the Earth.

Neither are these severall Points signified only by the severall Names of the Angels: but for more proofe thereof, these very Names are certaine Signes, or Images of Gods Omnipotency, or mirrours, wherein we may glasse his Puissance. For example, The Seraphims, as by a certaine mark, Image, or glasse, doe represent the infinit Charite of God, who moued only by the force of loue, did create the Angels themselves, me, and all other things; and being created, doth consecrate them. The Cherubims by the like Standard, Image, or glasse, doe proclaimme and shew the infinite wisdom of God, who hath ordained all things in number, weight, and measure. The Thrones doe in like manner demonstrate (as it were in a perfect Image) that secure Rest, which God sitting in his Throne doth enjoy; Who notwithstanding, moueth and worketh all things; and resting in a continual tranquillity, doth dispose and governe all things. Dominations doe euery preache that

26. Of Eternall felicity.
that it is God, who truly and properly
hath the full domination and gouer-
nment over all Creatures; since it is in
his power alone, cyther to conserue
all things, or else to annihilate and re-
duce them to nothing. The Vertues al-
so doe signify, that it is God alone,
who worketh *mirabilia magna*, great
and stupendious wonders, and who
hath reserved only to himselfe the
power to renew or multiply at his
pleasure such prodigious matters. The
Powers by their name, doe figure out,
how God is absolutely and truly Po-
wer; to whom nothing is impossible,
since in him alone all true Power doth
reside. The Principalities doe import
by their Enseigne, that God is the
Prince of all Kings of the Earth, the
King of Kings, and the Lord of all
those who row at the oare of gouer-
nment. The Archangells signify, that
God is the true and supreme Prelate or
President of all Churches. Briefly,
the Angells doe manifest, that God is
the true Father of Orphanes; And that
although he hath bequeathed Angells,
yet that himselfe is present to every
man, keepeth every man, and pro-
tecteth

The first Booke.

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protecteth every Man. For that same Pro-
phet who hath sayd: *He that giveth*
his Angels charge of thee, that they keep
thee in all thy wyses, doth also intro-
duce God thus speaking in the same
place: *With him I am in tribulation,*
I will deliuer him, I will glorify him.
Psal. 90. And our Lord, who saith.
Matt. 10. *Their Angels in Heauen al-*
wyses do see the face of my Father, who
is in Heauen, sayd also *Matt. 10.* *Are*
not two sparrows sold for a farthing,
and not one of them shall fall upon the
ground, without your father? But the
very hayres of your head are all num-
bered; feare not therefore, better are
you, then many sparowes. And thus
much of those few things, we know
touching the Angels. If it please the
Reader, he may peruse *S. Bernard*, frō
whome I haue borrowed these few
Points l. 5; *do consider.* To these nyne
Orders of Angels, doth answere so
great a multitude of Holy Men, as that
no man (as we haue proued out of the
Apocalyps) is able to number them;
which multitude are also reduced to
nyne Orders. For some are Patriarchs,
some Prophets, some Apostles, Others
Pastours and Doctours; Others Priests
and

C 2

and

28 Of Eternall felicity.

and Levites, Others Monks, and Hermites; To conclude, Others are holy Women, Virgins, Widowes, or those who haue continued till death in conjugall State of Marriage.

And now, o Christian Soule, I heere demaund of thee, how an ineffable Felicity shal be, to interleague for all eternity with such holy Augels, and Saints? S. Jerome in his Epistle to Paulinus, writheth, that many are accustomed to trauayle into other forrayne Prouinces, to discourse with People of other Nations; as also to passe the very Seas, to the end, they might see and conuerse with such as were reputed most famous for learning and erudition. It is also recorded, 3. Reg. 10. how the Queen of Saba came from the furthest parts of the Earth, to sa. lemon, for the so great opinion, she had conceaued of his Wisdome. To one Antony (by profession of lyfe, a poore despicable Hermite) men of all parts, euen flocked, by reason of the report of his sanctity: yea Emperours themselves were ambitious of his friendshyp, and amity. What solace then wil it be, no only to see so great a confluence of Augels and most holy

Mcs,

The first Booke.

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Men; but also dayly to conuerse and consociate with them, in most strict loue and participation of their felicity? If but one Angell should exhibite him selfe in his full splendour to our sight now in our exile, who would not most willingly hasten to see him? What then will it be to behould all the Angels togeather at one sight? And if any of the Prophets, Apostles, or Doctors of the Church should now descend from Heauen, with what a thirfines of attention, would we, euen drinke vp his words and speaches? But in the Kingdome of heaven it shalbe lawfull for vs, to see and heare not only one, but all the Prophets; all the Apostles, all the Doctors, and to haue dayly intercourse and familiarity with them. How much doth one Sunne exhalerate & reioyce the whole Earth? What then will so many innumerable Sunnes doe, being liuing Sunnes, vnderstanding Sunnes, and such as do make a continuall Jubiley in the Kingdome of God? I will euen vnbreak my selfe, and speake what I thinke; to wit, the consideration of this inward amity and familiarity with the Angels and holy Men (of which

C 3

not

Of Eternall felicity.
not any is foolish, nor any wicked, but all most good, and most wise) is so pleasing and prouayling with me; as that it alone would seeme a most great happinesse; and for the obtaining only thereof, I would most willingly aban-
done and shake hands for ever with all the comforts and delights of this world.

*Of the true Monarchicall forme
of the Kingdome of God.*

C H A P. III.

THe third reason, why that Celestial habitation is called a Kingdome, is, because in that Place is found the perfect forme of Gouverment. This is the difference betweene a Kingdome & a Commonwealth; whether the Commonwealth consist of certaine and eminent men, or of the Communallity and more vulgar sort. To wit, that in a Kingdome all supreme Souveraignty is inuested in onely one; whereas in a Commonwealth it is shared and deuided among many. In these temporall Kingdoms of men, the supreme power doth

doth not reside truly and properly in one man; For it may be, that a King without either the counsell or con-
sent of others, may give command-
ment, that such or such a thing shalbe
done; but yet his directions cannot be
put in execution, except his Subiects
doe affoord their concurrency & aide.
And often it so falleth out, that the
King cannot command (at least dare
not) the effecting of a thing, if so he
stand in feare, to the multitude of his
Subiects. For how many Kings and
Emperours haue beene dethroned,
whose authority the Subiects haue
shaken off, and often with death to
the said Kings and Emperours? Histo-
ries are fraught with Examples of
this subiect. Therefore that chiefe go-
verment in mortall Kings is languide
and weake, since those Kings cannot
performe any thing, or atcheive any
exploite, without the approbation, and
allowance of the People. But the So-
vereignty of God, who alone is stiled
(and truly is) *The great King*, hath no
dependancy of any thing, but only of
his owne *Will*. The which his *Will*
(since it is Omnipotent) cannot brooke
any resistance; neither standeth it in

seed of soldiers; warlike prouision,
Or any other endeauerour out of it selfe,
And although God doth vse Angels,
or Men, as also euill dead, and sense-
lesse things; as his inferiour Ministers;
yet this he doth not out of any necessity,
but because it so best pleaseith his
divine Will. For he, who without the
ministeriall assistance of any, created
only by the vertue of his Word, Hea-
uen, and Earth, and euery thing ther-
in contained, and doth conserue them
only by his Will, may also no doubt
gouerne all things so created, only by
his owne imperiall dominion. Neither
only is God said, most truly to rule,
because supreme, or (as I may terme
it) superlatiue power remaineth in him
alone; but also in that the chiefe mi-
stery of governing is peculiar only to
him. For God needeth not any Sena-
tors, or others to consult withall.
Vvho bath knowne (saith S. Paul Rom.
11.) *the mind of our Lord, or who hath*
beene his counsellour? And before the
Apostle, Isay c. 40. thus contesteth the
same, saying: *Vvho bath holpen the*
spirit of our Lord? Or who hath beene
his counsellour, and shewed to him?
Vvith whom hath he taken counsell, and

who hath instructed him, and taught
him the part of Justice, and taught him
knowledge, and shewed him the way of
Pruience? Therefore it followeth in-
evitably from the Premisses, that a
Monarchy (which is the best kind of
goverment) is not only found to bee
in God; but it is found to be in him a-
lone, true and perfect. For hee is not
only formidable ouer all the Kings of
the earth, as we reade. *Psal. 75.* but
also is a most Maesticall King ouer all
the Gods, as is said againe in *Psal. 94.*
For there are certaine false Gods,
who are rather to bee called diuellis,
according to that of the Prophet: *The*
Gods of the Gentils are diuellis: Psal.
95. There are also other Gods by par-
ticipation, as the Kings of the Earth,
and the Angells of Heauen are, for we
reade: *Psal. 81.* *I have said, you are*
Gods. But all these Gods stand subiect
and obedient to that one ouerruling
God, who reigneth in Heauen.

Therefore it necessarily followeth
from what is aboue said, that, that
King is truly a King, and most puissant,
whom Nabuchodonosor, that fassigious
King of Babylon, (after his pride was
justly punished) in these words fully
acknow-

acknowledgith: Dan. 4. Therefore after the end of the daies, I Nabucodonosor lifted up mine eyes to Heauen, and blessed the Highest, and prayed him for euer, because his power is an euangeling Power, and his Kingdome in generation to generation. And all the Inhabitants of the earth are reputed wth him for nothing: for he doeth according to his will, as well in the Powers of Heauen, as in the Inhabitance of the earth. And there is none, that can resist his hand, and say to him: Why didst thou it? &c. Now therefore I Nabuchodonosor prayse, and magnify, and glorifie the King of Heauen, because all his Works are true, and his wyes judgments, and them that walke in pride he can humble.

Thus King Nabuchodonosor confessed of himself: who may be an exāple to all others, that they doe humble and prostrate themselues vnder the powerfull hand of God, as S Peter admonisheth; And that they stand more prepared to serue the King of Kings, thereby to deserue his benevolence and fauour, then through pride and elation of heart, to resist his Will, by which their course, they are in the end forced

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to suffer condigne punishment vnder his most rigorous hand, according to their iust deserts.

That all the Blessed in Heauen
are Kings.

C H A P. IV.

THE fourth and most principall reason why the place and state of the Blessed may be called the Kingdome of Heauen, is, because all the Blessed in Heauen are Kings, and in that, all the conditions of Regall Authority doe most aptly agree to them. For although all the Saints in Heauen doe serue and obey God, as is said in the Apocalyps c. 22. yet with all, they gouerne and rule. For whereas, it is sayd: in the same place his seruants shall serue him; it is also there sayd: And they shall reigne for euer and euer. Neyther only doe all the Blessed serue together, and rule together; but withall they may be reaigned both Servants and Sonnes; for thus God speakes in the Apocalyps cap. 21. They

Who shall overcome, shall posseſſe them &c And I will be his God, & he shall be my Sonne. Thus therefore, as the same Saints may be ſaid to be Servants & Sonnes; ſo, also may they be ſayd to be Servants and Kings. They are Servantes in that they are created of God, and do owe all obedience and vassalage vnto him, of whome they receave them Being, lyfe, and other thinges; for nothing created is excepted out of this homage, euen by the testimonie of David, ſaying: All things do ſerue thee, Psal. 118. They may be also called the Sonnes of God, because they receane their regeneration from God by water, and the Holy Ghost. Finallie they are Kings, ſince Regall Power and Dignity is communicated vnto them by the King of Kings, who euer in this respect is styled in the Apoclypſe cap. 19. The King of Kings, and Lord of Lords.

Perhaps it may be heere urged, that it is not repugnat, that one & the ſame man ſhould be a temporall King, and withall a Servant of God; as it is ſaid accordingly in the 2. Psalme: All now your Kings understand, take inſtruction, you that judge the earth. But to be

King

King of the Kingdome of Heauen, and withall to be a Servant of the King of Heauen, ſeeme to be incompatible together. How then can a man ap- pachend this difficulty, or belieue it? Anſwere, notwithstanding it is ſo, and facile to fyath both to conceave, and to believe it. Therefore the Inſtitution in the Kingdome of Heauen, ſhall a ſo be Kings of the Kingdome of Heauen, becauſe they ſhall participate of that Regall Dignity and power, as also of the ſpiritual riches & all other goods which are in the Kingdome of Heauen. The Verity of which point the Holy Ghost conteileth in three places of Scripture: One is, in the Ghoſpel of S. Matthew cap. 5. Blessed are the poore in ſpirit, for theirs is the Kingdome of Heauen. Another in the ſame Ghoſpell, cap. 25. Come ye blessed of my Father; posſeſſe the Kingdome prepared for you, from the beginning of the world. The third is in the Apocalyps cap. 3. He that ſhall overcome, I will give unto him, to ſit with me, in my throne, as I haue alſo overcome, & haue ſitten with my Father in his throne. What can be more clearely ſoken, then this? We haue heare the King-

dome

Some of God promised to vs; we have
the possession of the same Kingdome,
assigned to vs in the day of judgment;
We haue granted to vs seates in the
Regall Throne of the Sonne of God,
& of his Father the Eternall King.
And what other thing is all this, then
the participation of the same King-
dome of Heaven, which God posses-
seth from all Eternity?

We may hear adioyne the testimo. Ex parte in our explication of the
ny of S. Paul 2. Tim. 2. saying: *If we be Gods of the Kngdome of Heaven,*
shall sustaine, we shall reigne toget. But now before we are heere to assi-
ther. And of S. Iohn in the beginning gat the conditons and qualities, re-
of the Apocalyps: and of S. James in quired to be in Kings; that no Man
his Epistle c. 2. thus writing: God bath ~~now~~ ^{very} redoubted, but that the Blef-
chosen the poore of this world, rich is les. Sain: in Heauen are iustly called
sayth, and heires of the Kingdom, which Kings, and Kings even of Heauen.
God bath promised to them that loue him. *There are two qualities, with which*
kings ought necessarily to be inuested: *To wit, **Wifdome** and **Justice**. But with*
cause the Kingdom of Heaven is com- *Wifdome the Scripture doth ioyne*
municated to many, and a'most innu- *Wifdome, Councell, & all other things*
merable Ange's and men, it is there- *onging to Intelligence; with Justice*
fore diminished or lessened; Since the *angeth Mercy, Clemency, and the*
Kingdom of Heaven is not lyke to earth- *of the Vertues, which do beauti-*
ly Kingdomes which cannot brooke *and perfect the Will. Wifdome*
any corriualls, or participation; but if *before is required, that a King may*
they be deuided, by diuision they are *now, how to gouerne his Subjects;*
ever made lesse; and in the end are *Justice, how to gouerne them well.*
brought to nothing: I say, the King- *And*

of Heaven beareth no proportion
to lyknes to these: but being whole,
this entirely possessed of all, as a to be-
ing whole, it is entirely possessed of
every particular. Even as the Sunne is
wholy seene of all men, and wholy
seene of every particuler Man; And
the same doth no lesse reate and illumine
the ech particular Man, then a l Men.
which doint shalbe more clearly sh-

imo. Illustrated in our explication of the
If we Cross of the Kingdome of Heauen.
agen. But now before we are heere to affi-
stunning gree the conditons and qualities, re-
mes in quired to be in Kings; that no Man
hath any reſ doubtfull, but that the Bleſ-
ſt isled Saints in Heauen are iustly called
whick Kings, and Kings even of Heauen.
low. There are two qualities, with which
at be. Kings ought necessarily to be inuested:
com. To wit, *Wifdome* and *Inſtice*. But with
innu- *Wifdome* the Scripture doth ioyne
there. *Conceit*, *Connell*, & all other things
ce the *Intelligence*; with *Inſtice*
earth. *Anger*, *Mercy*, *Clemency*, and the
rooke *of the Virtues*, which do beauti-
but if and perfect the *Will*. *Wifdome*
ey are before is required, that a King may
d are *know*, how to gouerne his Subjects;
King- *Inſtice*, how to gouerne them well.
dome And

40 *Of Eternall felicity.'*
according heerto, Salomon being ad-
monished from God in the beginning
of his Reigne, that he shold demand
what he most desired, he demanded
Wisdom, which is the Queene of all
good qualities, necessarily required
in Kings. And this his petition was so
pleasing vnto God, as appeareth out
of the third booke of Kings, that it was
granted vnto him, as he desired. I could
haue wished, he had demanded also
Justice, for then perhaps he had not
precipitated and cast himselfe into so
many crimes, and sinnes, as afterward
he did. But with more judgement did
David pray for the good and prosperi-
ty of his Sonne Salomon, in those
words of the 71. Psalme, O God give
thy iudg'ment to the King, and thy In-
justice to the Sons of the King. In which
words he may be thought to haue for-
seen, that Salomon would aske for
Wisdom; and that therefore himselfe
prayed that Justice & Judgment might
be giuen also to his Sonne; the which
without Wisdom cannot be; wheras
Wisdom (at least seeming and imper-
fect) may be with out Justice. In lyke
sort, the Booke of Wisdom, which
was principally written for the eru-
dition

The first Booke.

41.

dition and instruction of Kings, thus
speaketh vnto them: *Diligite Iustitiam*,
qui iudicatis terram &c. Sap. 1. and
it beginneth at the vertue of Justice,
because that alone and of its owne na-
ture is not only necessary to Kings, but
it is also a dispositiō to Wisdom; for a
little after followeth; *Because wisdom*
will not enter into a malitious soule. To
conclude, pretermittting other testimo-
nies, Jeremy prophelying of Christ
the eterna'l King thus sayth: cap. 23.
Bebould the dayes do come (sayth our
Lord) and I will rayse vp David, a iust
branch, and he shall reigne a King, and
shalbe wise, and shall do iugment and
Injustice in the earth. From all this then
it inevitably followeth; that Wisdom
and Justice are the endowments, chie-
fly required Kings.

That all the B'essed in Heauen
(though many of thē perhaps, whiles
they liued heere vpon earth, were but
ignorant persons) do excell in Wisdom
and Justice, so as they may deservedly
be Kings of any Kngdome, is so evi-
dent, that it can admit no contradic-
tion; since there is not any one of the
B'essed in Heauen, who doth not see
the Eſſence of God, which is the first

D

Cantab.

Cause of all things, and consequently, he draweth so much Wisedome out of that fountaine of increased Wisedome, as that neyther Salomon, nor any other Mortall man euer had in lyke degree, our Lord Iesus Christ only excepted, who euer in the tyme of his mortallity did see God, and in whome were all the Treasures of Wisedom & knowledge of God. Now, to the measure of Wisedome in all the Saints, is giuen a proportionable measure of Justice; so as for the tyme after, neyther haue they a desire to sinne, neyther can they sinne. For thus S. Austin speaketh hereof (de grat. & cor. cap. 12.) *Prima libertas voluntatis &c.* The first liberty of the will, was to haue power not to sinne; but the last liberty of the will shalbe farre greater, it being not to haue power to sinne. And who cannot sinne, cannot therefore become vnjust. And since Charity is perfect, therefore Justice is also perfect. And accordingly S. Austin affirmeth, that he, who can not loue God but with a supreme & perfect loue, cannot also but possesse supreme and perfect Justice. They also who beould God their supreme, pure, and infinite Good, cannot diuert their

their eyes from him, neyther can they but prosecute him euer with most ardent and burning Affection. From whence it is euident, that all the Saints in Heauen are perfectly wylle, and perfectly Just, and are therefore most apte euer to reigne as Kings.

Now raise thy selfe vp, O Christian Soule, and ascend in spirit, as much as thou canst, and meditate, how great a felicity it is to reigne with God, and penetrate with the Wings of contemplation the very Heauens, & behould that sublime Throne, of which our Sauiour speaketh: *Apoc. 3.* *He that shall overcome, I will give unto him to sit with me, in my throne.* O how ineffable a glory will it be for a Soule in the presence of an infinite multitude of Angells, to be placed in the Throne or seat it selfe of Christ, and God? And to be proclaimed by the iust iudgement of God, as conquerour ouer the World, ouer the governours or Lords of the world, and ouer all the inuisible Powers? And with how much ioy shall that Soule exult, when she shall perceave her to be freed of all danger and labour, and to triumph most happily over all her enemies? And what is

is left more that she can desir whē she
shall be made partaker of all the goods
of her Lord and Creatour ; yea even
to the par icipacion of his own Throne
and Kingdome ? O , with what alacri-
ty doe those Men fight heere vpon
Earth , and how easily doe theycole
rare and vndergoe all aduersties for
Christ , who with a vigorous faith , and
crested hope , behould with the eye of
the vnderstanding , such magnificenc
and supreme honours in Heauen !

*Of the goods of the Kingdome
of God.*

C H A P. V.

THe fist reason of calling the hap-
piness of the Saints , the King-
dome of Heauen , may be taken from
the similitude and resemblance of the
Saints living in Heauen , to the goods ,
which terrene Kings do enjoy : though
those of Heauen doe so much over-
ballance these of the earth , and are
greater then they , by how much Hea-
uen is more worthy and noble then
the

the Earth . Therefore the Kingdome
prepared for the blessed , is not simply ,
a Kingdome , but is called for more ful-
nesse of speach , the Kingdome of Hea-
uen ; that thereby we may be instru-
cted , that the like proportion here is
of goods , to goods which is of the
Earth to Heauen ; that is , of a thing in
it selfe narrow , base , lordid , tempo-
rary , to that , which is most ample ,
most high , most noble , and (which
is the chiefest) eternall and eulasting .

The goods of a terrene Kingdome
are accounted these , to wit , Power ,
Honour , Riches , Pleasures . A tem-
porall King may commaund ouer his su-
biects , & if they be found disobedient
or stiffe-necked , he may punish them
with bonds , imprisonment , banish-
ment , penalty of money , whipping , or
couen with death . And hence it is ,
that Kings become fearful to their
Subiects , and are reputed (as it were)
certaine Gods . Againe , Kings wilbe
honored with a certaine height of ve-
neration and worship , almost trans-
cending mans Nature ; for they expect
the bowing of the knee ; neither will
they ofte vouchsafe to heare their Su-
biects speake but with a submisse and
bumble

humble countenance, and deportement of body: and if they passe through the streets, they looke that all men shoud go backe and giue them the way. Againe, kings covet to haue a most copious and rich Treasury, replenished with gould and siluer: neither do they number their reuenews by hundreds or thousands, but by ten hūdred thousands, & this not without iust reason, since they are not to mantayne ten or twēty seruants, or followers, but great & powerrfull armyes of soldiers against their enemies. Lastly, they are not content to recreate them selues, with accustomed sports, but they hould it as necessary to the splendour of their greatnes & maiestie to wast many pouēts of gould and siluer, in banqueting, hunting, and in publike shewes and sights. And these things aboue rehearsed are the sole goods almost belonging to all Princes: which goods haue this one thing incident to them all, that is, that they are but momentary & fading beginning at the birth of the Princes, and ending with their death, except perhaps it may fall so out, that the lyfe of the Kings be of longer continuance then their Reigne.

Fur.

Furthermore these goods are not pure, but are accompanied with their vngs. Thus power is oftentimes balanced with infirmitie and weakenes: Honour with ignominy: Riches with Poverty; and lou with griefe and lamentation. True it is, that Regall Dominion is such, as that the People do depend vpon the least intimation or signification of the King his mynd; yet this his power is mixed with infirmitie since the Prince resteth vpon the strenght and courage of his people. For what can the command of a Prince eyther in besieging or defending a City effect, if his subiects eyther be not able, or not willing to encounter the Enemy? Neyther doth the authority of the Prince rest only vpon the strenght of his Subiects, but also in the walies of the City, of the Trenches, of weapons, of military strageters, and of Money, which is vsually called, the Sinew of Warre. Therefore the people rest at the command of the Prince, and are subiect to one man; But the Prince relyeth vpon the Wills of many Men, as also vpon diuers other thinges, in all which he is forced in some sort to be seruicable.

To

To conclude, it is in the Power of the King to challice his subiects with bonds, imprisonment, banishment, yea with death: notwithstanding the King himselfe (I speake what actually may be done, not what by right ought to be done) lyeth open to bonds, imprisonment, banishment, wounds, & death. The truth of this point is proved from the pittifull examples of *Iulius Cesar, Caius, Nero, Galba, Vitellius, Domitian, Commodus, Heliodorus, and from diuers others.* Neyther do these wicked Princes, but such as haue beene of great modesty and moderation in their comportement, witnes the same; as *Alexander Mammea, Gordianus the yonger, Pertinax, Tacitus, Numerianus Probus, Gratianus, Valentinianus the second.* I could insist also in such Princes, which haue beene most remarkable for piety and Sanctimony of lyfe; as *S. Edward King of England, S. Wenceslaus, duke of Bohemia, S. Sigismundus King of Burgandy, S. Canutus King of Denmark, and some others.*

In this next place let vs discouer of Honour. Kings indeede in their owne presence, and in the presence

of others, are much reuerenced; but in their absence they are often slaundered, and their Honours turne aunder with contumelious Inuestigations. In like sort in their owne presence, they are much flattered by such their Sycophants, who secretly beare to them a great contempt, and inward hatred. And if account should be taken both of such, as extoll them in prayse, and of others their detractours, these later would be found far more in number. Therfore doubtlesly the glory of Kings is for the most part lesse, then their ignominy; since those who in the presence of a King, do honour him, are but few; whereas the absent are many, of which some doe taxe the King with sordide auarice, some with cruelty, others with luxurie, and others with other vices.

To descend to riches. Perhaps some may think, that Kings haue no mixture of Poverty adioyned to their riches. Nothing lesse. For no men are found to be more wanting, and poore then Kings. They haue indeed great reuenerewes and treasure, but withall they often are indebted more then their Treasure can discharge. And that

man is not so poore who hath little, as he who desireth much, because he wanteth much. And is it not a great argument of Pouerty, for Kings to extort farthings or halspēnies from their Subjects, being poore, since they exact small customes or payments of all those, who sell things necessary for mans sustenance and prouision? I speake not this, as reprehending such exactions, for I well know that Kings may iustly require these Tributs, according to those words of the Aposle, in his Epistle to the Romans cap. 13. Bi-
subiect not only for wrath, but for con-
science; therefore give you Tributs also,
for they are the Ministers of God &c.
Render therefore to all men their due; to whome tribute, tribute; to whome cu-
stome, custome. Onely my intention
heere, is to paint out the miserable
state of mortall Kings, who of neces-
sity are to abound with great affluence
of riches, and yet are forced to gather
no small part thereof from poore and
needy men.

But now in this place what shal we
say of the *pleasures* and *delicacies*,
which Kings enjoy? Kinges indeed
haue their gardens, their bowers, their

Orchards,

Orchards, most sumptuous tables of meate, their hunting sportes, their theaters, and other such pleasures for their recreation; but these are often attended on with the goute, the griefe or paine of the stomake, or Head, and (which is more violent) with most grieuous solicitude and cares of the mynd, which not seldome do deprive them of their nighty rest: such are suspicions, feares, augours &c. Thus if their Bedchamber doore doe but open, or make the least noyse in the night, they instantly suspect treachery and treason. If newes be brought them, that there is scene a multitude of armed men together, they feare a combination of their Subjects against them. Thus is there made a compound of their ioyes and griefs, of their repose and disquietnesse; which hath beene the Motive, why diuers Kinges, abandoning all domination and Rule, haue finally chose to liue ynder the hatches of a priuate lyfe.

But let vs heare S. Chrysostome, who discourses of the Emperours of his tyme in these words, hom. 66. ad pop. Antioch. *Ne diadema respicias, sed curarum tempestatem; neque purpuram in-*

E 2

intuere &c. Do not so much cast thy eye upon the diademe or Crowne of Kings, as upon the storme of their Care; neyther behould the Purple garment and Robe, but the Soule and mynd, more blacke then the Purple. The Crowne doth no more incomasse the Head, then Care doth the mynd. Neyther thinke shou of the great company and traies of Officers and Attendants, but of the multitude of troubles. For thou shalt not find a priuate house so replenished with cares, as Kings Pallaces are. For in the daytyme death is feared, in the night the very soule seemes to leape out of the body, through apprehension of terrors. And these thinges happen in tyme of Peace. But if the trumpet be once sounded, and that VVarrres rush on, what lyfe is more miserable, then the lyfe of Kings? How many dangers doe their familiars and subiects threaten to them? For the very pavement and stones of Kings Courts doe even flow with the bloud of their owne friends and kinred. This will be fully acknowledged, if I doe insist in some examples both of former times, and of our dayes.

This King (for example) having a wife

wife suspected of Adultery, did tye her naked, leaving her to bee devoured of beasts in the mountaines, though she became mother of many Princes. Now what kind of life may wee thinke this man did live? For hee would never haue burst out into so great a revenge, had he enjoyed the true use of Judgment. This other Prince did throtle to death his owne Sonne. This third being suprised by his enemy, became his owne Homicide. Another murthered his owne Nephew, being Competitor to the Crowne. The fifth is reported to haue deprived his owne Brother of life. Another ended his life by taking Physicke being impoysoned; and the eye of his Sonne was pulled out, for the presuerting of future dangers, when as yet he had committed no wrong. The next Emperour (as a Man, breathing only misery and infelicity) was burned with his borses, waggons, and other his furniture. VVords light short to expresse the calamities which the next Prince to the former, was forced to suffer. And as for this Emperour that now reigneth, is it not most evident, that after hee was crowned with the Diademe, he spent no short time

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time in labours, in dangers, in disconsolation, and secret endeavours? At non talis Cælorum Regia; but such is not the Court or Kingdome of Heaven.

Thus saide S. Chrysostome. Who how truly he concluded, what wee shall now relate, will fully proue. For it is certaine, that the Kings of the Kingdome of Heaven (and such are all the blessed, who doe liue with God) haue Power without weaknes, honour without ignominy, riches without Poverty, and pleasure without griefe. For of them it is said in the 90. Psalme: *There shall no euill come to thee, and scourge shall not approach to thy Tabernacle.* And in the Apocalyps cap. 21, *And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine.* Therefore the power of these celestiall Kings is most great, their imbecillity and weaknes none.

Wee reade in the 4. of Kings, that one Angell without any military forces, without any artillery, or syvords or launces did kill at one blow a hundred eighty thousand of *Affyrians*; neithir did the Angell feare to receave any

any wound from them. S. Gregory relateth in his third booke of Dialogues, cap. 36. how a holy man being assaillled by a bloody and mercilesse fellow, with his armes stretched out, and a naked sword in his hand, instantly cried out: *O Saint John, heuld him.* And presently thereupon his hand did grow stiffe, so as hee could not moue it. Therefore Saint John, did heare the prayer of his Client from Heaven; and with such celerity did punish that wicked Man, as that it preuented the blow, being already begun to be giuen. Such is the power of Celestiall Kings, as that neither almost an infinite distance of place, nor the solitarines of one poore iust man, nor the multitude of armed men, could hinder S. John, from delivering his Suppliant from imminent death. Infinite other examples like to this might be produced.

Now concerning the Honour of those Kings of Heaven, it is so glorious, and great, as that not only the godly and vertuous, but euen the wicked, yea the very Diuell doth reverence and giue veneration to them. Many doe conserue, and betrample vpon vertuous

Of Eternall felicity! tuous and holy men here living vpon the earth ; whome , after that they be translated to Heaven & their sanctimony celebrated by the publicke suffrage and decree of the Church , the former men doe worship and honour. And the Diuellis themselues doe reverence and feare the relicks and Images of such holy Saints in Heauen , whome whiles they liued in flesh , they vexed with their temptations ; yea often times with stripes & blowes , through the permission of God.

What shall I say of the Riches of these Heauenly Kings ? Their chiefeſt riches is to want nothing , ſince God to them is, *All in al, I. Cor. 15.* for he is not rich , who poſſeſſeth many things , but he who deſireth nothing , ſince he wanteth nothing. For it is the mynd , which maketh a man to be rich not his ſtored cheſts or coffers. We may add heerto , that Heauen and eath , and what is therein contayned , belong to the riches of the Saints : for what do not they poſſeſſe , who are , the heyres of God , the coheyres of Christ ? *Rom. 8.* And whome , the Father will conſtitute , the heyres of all things. *Heb. 1.*

There now remayneth to ſpeak of
Pleaſe.

Pleaſure. Certainly the pleaſure , which the celeſtiall Kings enioy , is moſt pure and cleare , not coaſtaminated with any droſſe of griefe or dolour. For we haue aboue learned out of the *Apocalypse.* 21. that God ſhall wype away every teare from their eyes , and that they ſhall not ſuffer any more lamentation. But touching Pleaſure , we ſhall enlarge our ſelues more in diſcourse hereafter when we trate of Paradise. Now it is euident from what we haue aboue deliuered , that the goods of the Kingdome of Heauen ſhalbe common to all the Saints and Bleſſed ; and that they are of that worth , as that they cannot brooke any comparison , with the goods of this world ; eſpecially ſince all terrene goods are temporary : but celeſtiall goods , euerlaſting.

How much earthly Kingdome
are prized by Men ; and how
much the Kingdome of Hea-
ven ought to be esteemed.

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beasts. There is also a supremency,
and (as it were) a certaine Divinity in
respect whereof Kings haue no Equals
in the Kingdome, but are aboue all,
command all, and are worshipped of
all. And hence it riseth, that when
King will promise any thing of great-
ness out of

THIS BOOK IS VERY OLD, AND,
TIGHTLY BOUND WITH THE ORIGINAL
SKIN BINDING.
UNEVEN SURFACE
CANNOT BE AVOIDED

The ~~greates~~ ~~desire~~ ~~of~~ ~~domination~~ ~~or~~ ~~rule~~
doth incomparably exceed all other
humane desires : Since a Kingdome is
not one only particular good, but it is
a massing or heaping togeather of all
the goods, which may be desired of
men. For there is Power, Honour, Ri-
ches, pleasure, as is aboue sayd. There
also is found a liberty of liuing after
ones owne will, which is incident &
gratefull not only to men, but also to
beasts.

Kingdome, men noww
peruert all lawes and right: neyther
do they thinke any thing so sacred and
holy, which they may not violate to
satisfy their thirst of raigning.

Ninus was the first Man, who pro-
oked his friends and neighbours by
vnjust warres; that by that meanes
(whether right or wrong) he might
enlarge his Empire, as S. Austin rela-
teth

How much earthly Kingdome
are prized by Men ; and how
much the Kingdome of Hea-
ven ought to be esteemed.

C H A P. VI.

Now let vs a little obserue, with what vehemency and heate of endeaour are earthly Kingdome desired and sought after by men, though they be vncertaine, small in their owne nature, and even fraught with infinite feare and sollicitudes ; that from thence we may gather, with what a thirsty desire & ardour the Kingdome of Heauen ought to be sought after. The greedines of Domination & Rule doth incomparably exceed all other humane desires : Since a Kingdome is not one only particular good, but it is a massing or heaping togeather of all the goods, which may be desired of men. For there is Power, Honour, Riches, pleasure, as is aboue sayd. There also is found a liberty of liuing after ones owne will ; which is incident & graciefull not only to men, but also to beasts.

beasts. There is also a supremencie, and (as it were) a certaine Diuinity in respect whereof Kings haue no Equals in the Kingdome, but are aboue all, command all, and are worshipped of all. And hence it riseth, that when Kings wil promise any thing of greatness, they are often accustomed out of a g'orius boasting of their owne sublimity and height, to promise the halfe of their Kingdome.

Thus we read of *Affuerus*, in *Hester* cap. 5. *VVhat dost thou desire to be givene thee* &c. *Though thou aske the halfe of my Kingdome, thou shalt obtaine.* And in lyke sort of *Herod* to the daughter of *Herodias* Mar. 6. *VVhat seeuer thou askest, I will give thee, though the halfe of my Kingdome.* And from this ground it riseth, that for the obtayning of a Kingdome, men hould it lawfull to peruerre all lawes and right : neyther do they thinke any thing so facted and holy, which they may not violate to satisfy their thirst of raigning.

Ninus was the first Man, who provoked his friends and neighbours by vniust warres ; that by that meanes (whether right or wrong) he might enlarge his Empire, as *S. Austin* relateth

seth out of Iustin. lib. 4. de Cruit. c. 6. Maximinus the Thracian hauing receaued many and great benefits from Alexander the Emperour; notwithstanding caused him to be slayne by his owne Souldiers, that therby he might succeed in the Empyre. The lyke factinous and vaharded of act did Philip of Arabia commit vpon Gordianus his Lord and Emperour. Neither this unquenchable lust of raigning hath caused men to wash their bands in the bloud only of their Neighbours and Benefactours, but also of their Brethren, Nephews, yea their owne Father. Romulus killed Remus his brother, and Caracalla, Geta his brother, and both through desire of raigning. Athalia depriued of lyfe all the nephews of Ochozias King, that herselfe might after gouern the sterne, as we read in the 4. Booke of Kings cap. 11.

Thus we see, that this greedines of Soueraignty incitemeth not only men, but euen women, to commit most flagitious crymes. Sinocbus (the Persian) procured the murdering of Cosdreas his Father, and Medarxes his brother, that himselfe alone might sway the Gouvernment. Yea which is more, the

Mother

Mother of Nero hauing receaued ans- were from the Astrologers, that the Sonne should reigne, but the mother should perish, is reported to haue said, *Interim, dum imperet, Let Nero be the cause of my death, so that himself may raigne: So much did this ambitious Woman affect, that her Sonne should gouerne, as that in respect ther-* of she nothing prized her owne lyfe.

Neyther doth this insatiable hunger of raigning and gouerning make In-justice only to seeme iust, and ouer- come the loue vwhich men vse to beare to Brethren, Nephews, and Parents; but withall it maintayneth, that euen any religious oath is to be violated for that end; which act of Religion was euer houlden most sacred in all Coun- tries, and was thought most fit to be kept euen by the most fierce and cruell Souldiers though with dangers of life. And according to this (if we may be- lieue Cicero) Julius Cesar had euer in his mouth those verses of Euripides: *Si iusserandum violandum est, regnandi causa violandum est; in ceteris pietatem colas.* If an Oath be to be broken, it is to be broken for government sake: in other respects thou oughtst to keep it

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it religiously. *Cic. l. 3. de Off.* I pre-
termit infinit examples , demonstra-
ting that in all ages nothing hath been
so much esteemed , as a *Kingdome* ,
though the Kings do not reigne long ,
and though the Kingdomes also do in
a short tyme come to viter ruine and
dissolution ; whereas the *Kingdome* of
the *Saints* in *Heauen* shalbe estab-
lished for all *Eternity* . Heare the Pro-
phet *Daniel* of this point , say , *cap. 2.*
In these dayes of those Kingdomes , the
God of Heauen will raise vp a King-
dome , that shall not be dissipated for
ever ; and his Kingdome shall not be de-
livered up to another People ; and it shall
broake in peeces and consume all other
Kingdomes , and it selfe shall stand for
ever . This Prophefy is to be accom-
plished in the consummation , and end
of the world : at what tyme , not only
greater monarchies ; but also lesser
Kingdomes , and Magistracies , and
power of temporall Princes shall van-
ish away , and resolute to smoake ; &
*the Kingdome of Christ and his *Saints**
shall remaine everlasting , according to
*that of the *Angell* : *Et regni eius non**
erit finis : and of his Kingdome there
shall be no end. *Luc. 1.*

Now

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Now if a *Kingdome* , which is to
continue but for a moment , which of
its one Nature is weake and vncertai-
nre ; which belongeth but to few ; and
which standeth obnoxions and subiect
to many anxieties and troubles , be so
ardently loued and sought after , be to
be preferred before a'l other things ;
yea to be acquired and obtained by
slaughter , and great effusion of bloud :
what is then the cause , why so few
do loue the *Kingdome of Heauen* , but
most negligently , and carelesly doe
fleight it ? And neuerthelesse it is evi-
dент (if we belieue the Sacred Scrip-
tures) that this *Kingdome of Heauen*
lyeth open to all men ; that the getting
thereof may be had without suffering
of blowes , or steeding of bloud , and
that it incomparably surpasseth all earthly
Kingdomes ?

If I should say to one ; Contemne a
whole *Kingdome* , that thou maist ob-
taine a little field , or vineyard , thou
wouldest descreuedly cyther laugh , or
wonder at me . But when I say , or ra-
ther God sayth : Contemne a small
earthly *Kingdome* , and seeke after
a most precious , great , and *eternall*
Kingdome ; the which thou maist pur-
chase

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chase (if thou wilt) through the grace
of God, which will never be wanting;
why dost thou not raise vp thy spirit
both for the desiring and gayning of
it? Doubtless I cannot conceaue, what
may be answered heerto, but that the
glory of an earthly Kingdome as being
present to the eye, may be (as it were)
touched with the hand; whereas the
Kingdome of Heauen cannot be seene,
cannot be touched, nor scarce appre-
hended by Fayth. This indeed is true,
notwithstanding if a man will seriou-
sly and intensly consider, what force
and efficacy the Verity, Antiquity, Sin-
cerity and grauity of the sacred *Scrip-*
ture enioyeth, and how perspicuously,
and cleerly the sayd *Divine VVrit* spea-
keth of this poynt; and how great a
cloude of witnesses during already so
many ages, not only with miracles,
but even with bloud, haue confirmed
the authority of the sayd *divine wri-*
tings; doubtless he cannot but burst
out with the Prophet, and say: *The*
testimonyes (O Lord) *are made* *out*
much credible. *Psal. 98.*

Wherfore we may conclude, that
it is not the obscurity and darknes of
Fayth, which withdrawes vs from see-

king

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king after the *Kingdome of Heauen*;
but it is because our mynds are wholly
absorpt in exterior things, and bur-
dened with the weight of custome; &
therefore we do not take sufficient
tyme and leasure to meditate and pon-
der of such things as conduce to our
Soules good; neyther do we (accord-
ing to the counsell of our Lord, Mat.
6.) enter into the closet of our hart,
and the dore being shut, we do not
even besiege God with our feruorous
prayers, that in so great and wayghty
busines he would assist vs. Certainty
of once laying a syde all care of inferi-
or and lesser matters, we would seri-
ously and with due preparation take
into our thought, what the *Kingdome*
of Heauen is, and how easily, & cer-
tainly it might be obtained; and what
infinite disparity there is betweene
things everlasting and temporall, be-
twene matters of greatest weight,
and trifles; and briefly betweene the
Kingdome of Heauen & earthly King-
doms; without doubt so great a con-
tempt of temporall Thrones, Crow-
nes, and Scepters, would be ingen-
dered in vs; and on the contrary, so
ardent a desire of celestiall affayres
would

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Would so inflame vs, as that we shoulde without difficultie, yea with muche ease and facility, bestow all our laboures and diligence in pursuite of the Kingdome of Heauen; to the which, as to one true and last end we are made by our Creatour.

The first path-way, or Trafft, leading to the Kingdome of God.

C H A P. VII.

Here we are now to know, what is necessarily to be done, that we may arrue to the most desired, and most happy Kingdome of Heauen. But to know this, is no great difficultie, since the King of Heauen himselfe to teach vs the same, did descend to the Earth; And being become our Master and Captaine, setteth before vs four chiese, and most safe wayes therewerto. Of these the first is contayned in those words of Mat. 6. Secke first the Kingdome of God, & the Justice of him, and all these things shall be giuen to you.

Morall doctrine beginneth from the end; our End is the Kingdome of God; which Kingdome shall be ours, if so we

will.

will walke in that path, wherein our Captaine walked. Also the Justice of the Kingdome of God is (as it were) the scope, or marke, wherat we are to euell, if so we desire to enjoy the reward of the Kingdome of Heauen. For as Cassianus rightly teacheth, col.

cap. 2. The End is one thing; the Scope an other thing. The Scope is a Sgac or marke, vnto which arrowes are directed in shooting; But the End, is the reward which those do take, who haue shot more neare the scope, or marke. In lyke manner, the Scope, of our Actions propounded by God, is Justice; the Reward of those, who obtaine this marke is the Kingdome of Heauen. But the Justice of the Kingdome of God, is not the Justice of the Scribes and Pharisies, which was placed in the exterrall obseruation of the Preceps: Neyther it is the Justice of the Philosophers, which did not transcend the light of natural reason, corrupted by Sinne. But it is the Euangelicall Justice, which teacheth to loue God with all our hart, withall our soule, withall our strength, and to loue our neighbour (though our enemy) as our selfe. Of this Scope &

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End

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End S. Paul Rom. 6. speaketh, saying: You haue your fayth unto Iustification; but the End, life euerlasting.

This is that, whereunto the Apostle admoniseth vs, that the first of all things, we do sacke the Kingdome of Heauen, and the *In*justice therof; that is, that our earnest and chieffest thought be not caryed away to any temporal goods, but be directed to the gayning of the Kingdome of Heauen, and to a most diligent and inuiolable keeping of that first and greatest Precept; The which Precept being neglected, and broken by most men, therefore it is sayd, Matt. 22. Many are called, but few are chosen. For most men do so live and comport themselves in their maners; as that their furthest thought, is to seeke, how they may come to this Kingdome of Heauen; neither is there any thing, which they more could looke after, then the Kingdome of Heauen & the *In*justice therof. As if our Lord had said: First seeke after the Kingdom of this world, and its iniustice and deteyt, and the Kingdome of God shalbe giuen unto you. But that celestiall Kingdome is not of that basenes and meane seeke, as that it should be thrust vpon those.

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those, who do preferre all other things before the obtaining thereof. Therefore he that will learne a certaine and easie way for gayning the Iustice of the Kingdome of God, which leadeth directly to the Kingdome it selfe; let that man heare our sayd Mayster and Lord, Christ Iesus, thus affirming: Matt. 5. Bleffed be they, that hunger & thirst after Iustice, for they shall haue their fill.

But what, O Lord, is the facility of syndyng Iustice so great with thee, as that it is sufficient onely to be hungry or thirsty of it? Certainly all poore me would be blessed, if only by thirsing after money, they should be so replenished therewith, as that they should not need to be satiated with any other thing. But the matter heere is farre otherwise, for it is one thing to be hungry and thirst after money, and other thing after Iustice. For they who suffer hunger and thirst after Iustice, that is, who so greedily and anxiously seeke after Iustice, as men doe who thirst after water, and are hungry after meate; those men certainly doe ever busie their mind with the thought of it, and breathlesly labour after it,

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and

and (which is the chiefeſt) do humbly beſeech it of God with inutterable ſighs, and lamentations. God doth willingly heare men praying in thiſ manner, and is ready to repleniſh them with the giuſt of Iuſtice, ſo as they being ſatiated therewith, may even breath nothing, but words and works of iuſtice. But monēy or riſhes is not a god of thiſ nature, as that who deſireth or prayeth for it to God, is preſently heareſt; Since many abuse the uſe of monēy our riſhes, but of iuſtice there can be no abuse. To conclude, iuſtice is like to Wiſdome, of which S. Iaimes ſayth, cap. 1. If any of you lack Wiſdome, let him aske of God, who giueth to all men abundantly, and upbraydeth none.

O ineffable clemency of God, who is more ready and willing to giue viſe things, which conduce to oure Soules good, then we are eyther to deſaund or deſire them! Whosoeuer therefore wanteth the wiſdome of ſaints, or the giuſt of iuſtice, which are the chiefe diſpoſitions for the gaſting the Kingdome of Heauen, let him moſt humbly beſeech God by moſt earneſt prayeſ, and deep ſighs and complaints,

plaints, and he ſhall infaſtly obtaine thiſ deſire. For God giueth to men thus praying, and he do not repell or excludē any man; neither doth he giue ſparingly and nigradly, but largely, abundantly & without any upbraiding or delay, for God is not agrueſed with mans importuniteſ herein.

Now what may we heer ſay? With what colour of excuse can a man plaiſter ouer eyther his ignorance or weaſenes, at the day of iudgement? Onely thirſt after iuſtice, and deſaund it of God, and thou ſhalt fuliy drinke thereoſt to thy owne ſatiety; but do not thirſt after the blandiſſments, or allurements of the flesh, neyther after the empty ſmoke of Honours, nor any other earthly benefits; ſo ſhalt thou draw out thy dayes in thiſ world in all iuſtice, ſobriety, and Piety; & in the next thou ſhalt arriuſe to the euerlaſting Kingdome of Heauen.

The second Path to the King-
dome of God.

C H A P. VIII.

A Nother Tract, or Path of the Kingdome of God, the which our Captaine faweth vs, is that of *Mat. 5.* *Blessed are the poore in spirit.* By which words we are not commandet to empty our chefts and bags altogether of money, but only to keep our hearts voyde of all greedy affection and desire of earthly things. Our Lord doth offer to vs great wealth and abundance of riches; but he will not give them to vs, except we do bring an open hart, free, and estranged from all worldly couetousnes. *The roote of all evils, is couetousnes.* *1. Tim. 6.* Which in the Greeke is called *Philargyrin*, that is, loue of *Siluer*. The roote of all good, is *Charity*, which two things, cannot stand togeather. Therefore except a man become truly and whole poore in spirit, so as whether he have great or small store of riches, his mynd be not fixed vpon them; but

that he be ready to distribute to them that want, and reserue to himselfe, on'y what is necessary to his state; this than I say, cannot fulfill the Iustice of the Kingdome of Heauen; and consequently cannot obtaine that Kingdome.

This is the true Tract to the Kingdome of Heauen; & in this path Christ himself did first tread, who for vs was made poore, that he might enrich vs through his Pouerty. And although he had some money, yet he deliuered it to *Iudas* to keepe, whome he knew to be a thiefe; that thereby we might understand, his mynd was not possessed with the desire of money. This tract the Apostles also did follow, who might easily haue procured a abundance of riches, since they were famous for working of wondrous faires and Miracles, did speake the tongues of all Countries, and became admirable throughout the whole World for their Wisdom. But they, who once sayd: *Behould, we haue left all things, and followed thee*, did tast the sweetes of liberty, as being free from the faires and loue of riches; and contemning themselves with meate, drinke, cloathes,

cloaths, did esteeme piety, and the sticke of the Kingdome of God, to be the greatest riches.

This path not only Monks and Hermites, but also Kings, and supreme Bishops haue walked in, who are arrived to the Kingdome of Heauen. Certainly S. Lewis King of France was rich; but withall he was poore in spirit; for he did vse but ordinary cloathing, did much fast, was liberall and open-handed to the poore, and only to himselfe most sparing; nor do we read, that he wasted any money in Playes, or Banquets. S. Gregory also, (being Pope) did possesse in diuers places great store of Ecclesiasticall Patrimony and riches; yet because he was poore in spirit, he was most profuse, and bountifull in giuing Almes, and most sparing, yea euen almost covetous in bestowing any thing vpon himselfe, or his kinred: Thus he might well be thought to haue exceeded the bonds of liberality toward others, and of sparingnes toward himselfe, and his friends. But this is the way, which leadeth to life euerlasting.

We will adioynce to the former Examples,

two rare Women. S. Pauls Roman, (whose lyfe was written by S. Ierome) was no lesse rich in possessions and reuenues, then poore in spirit; for being a Woman of most noble extraction, she bestowed all her wealth & riches in erecting of Monasteries, and relieving the poore, and was with such seruour of charity, as that she desired in soule, to be brought to that low degree of want as that the charity and mercy of others should discharge her funeralls. Now how sparing in charges she was to herselfe, appeareth, in that, she forbore to feed vpon flesh, or eggs, or to drinke wyne; for linnen next to her body she wore a haire-cloath, she did lie vpon the ground, and did purge & cancell even her smallest offences, with continual prayers, and teares.

To proceed to the next. Hedwigis Queene of Polonia, was rich in temporal faculties, but more rich in poerty of Spirit. She did content herselfe with one poore gowne, and wore it alone euen in the greatest frostes. She fasted every day, Sudayes & great festi- hall dayes only excepted. She afflicted her tender body with sharpe discipli-

nes, with great watching, and all manner of austerties. Now from this he course of lyfe, we may easely coniecture, vpon what things she did spend all her Regall wealth, and how small an affection (or rather none) she bare to riches. Therefore we are not to wounder, that a woman so poore in spirit, and so desirous to shake of all temporall cares, did at the last through such spirituall endeauours, arrive to Heauen.

The third Path way to the Kingdome of God.

C H A P. IX.

THE third way appointed by our Spirituall Capitaine is this, Mat. 5. Blessed are they, who suffer persecutiō for Justice, for theirs is the Kingdom of Heauen. The wisdome of Iesas Christ our Doctor is most admirable, yet together secret and unknowne to the wisemen of this world. For who would belieue (were it not that God auerred it) that it is good & expedient for vs to be poore in riches, & rich in pressure

and Afflictions? And notwithstanding this is most true, nothing more conduceth to the acquiring of true riches (which are the merits of the Kingdom of Heaven) then to haue a mind,脱 of all affection to temporall benefits, and withall to haue an ardent desire to suffer for Christ. Hearc then our Lord himselfe saying, Luc. 6. VVoe to you, that are rich, because yose haue your consolation: VVoe to you that are filled, because you shalbe hungry: VVoe to you that laugh, because you shall mourne and weep. As also on the contrary syde: Blessed are you, poore, for yours is the Kingdome of God: Blessed are you that now weep; Blessed shall you be, when men shall hate and revile you, and shall separate you, and upbraid you: and abandon your name as euill, for the Sonne of Mans sake. Be glad in that day, and resoyce, for behould your reward is great in Heauen.

Heare also S. Iames, how he magnifyeth Tribulation cap. 1. Esteeme it all ioy, when you shall fall into divers temptations; knowing that the probation of your faith worketh patience, and patience hath a perfect VVorke. Where

we are to obserue, that the Apostle he sayth not, *Tolerate, sustaine, be yoyntient, when you fall in tribulation, be gaudete, rejoyce, yea esteeme it to be ioy.* That is, take tribulation not as tribulation but as matter of all ioy, comfort, and exultation. And as touching riches, obserue the iudgement of the same Apostle S. Iames cap. 5. *Go to you Rich Men, weep, howling in your miseries, which shall come to you.* And in another place, the same Apostle full of rich men: *Be miserable and mourn, and weep; let your laughter be turned into mourning, and ioy into sorrow.* Iu. 4. But from whence commeth it, that persecution doth make a man blessed, the which rather should seeme to make him miserable? Many thinges might be alledged in proofe of this verity, but I will content my selfe with one reason. To wit, that persecution is like to a forge of burning fire. For fire doth prepare and dresse meates, doth purge siluer, and proue gould: Even so persecution, if it be patiently suffered, refieth, and disposeth Sinners, refieth the imperfect, and is a touchstone to the Iust: And thus is persecution become seruiciable to all sorte

of men. A sinner is lyke to raw flesh, ywhich except it be rightly dressed, is cast forth to the beasts to be eaten; for a sinner is full of vnywholesome and bad humours; to wit, concupiscentie of the flesh, ywhich is *Luxury*; concupiscentie of the eyes, which is *Auarice*; and pride of life ywhich is *Ambition*. But now if persecution be at hand, threatening a sinner, then is he so prepared in that fire, as that he may be fit to be honourably brought to the table of our Lord. For persecution, or grievous tribulation violently rushing upon a sinner, he instantly forgetteth all lust, lucre, and ambition, and so becommeth transformed, and another man, from what before he was.

A iust man (but weake and imperfect) though hee doth not fall into any grievous sinne; yet he is a fauourer of his flesh, followeth his pleasures, loueth gaine and wealth, doth not detest the vanities of the world; This man is like vnto siluer mixed with much dross; but if once the forge of Persecution take hould of him, and that with patience hee entertaine it, then presently the refuse matter in him doth beginne to bee separated

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from the siluer. For then we beginne to gather his forces togeather, to meditate of things which are aboue, to abhorre and loath carnall desires, and to liue iustly, temperately, and pious in this world, and to expect with great hope and alacrity the approach and comming of the glory of that great & puissant God. To conclude, a man perfect in Charity is gold, yet he is to be tried in the fire of Tribulation, that both himselfe and others may be assured, that he is gold, and not copper. For after it is seene, that he is able to endure the fire of Persecution with all patience and euuenesse of mind; & only others take notice, what he in himselfe is, but also himselfe with a more exalted conscience, hope, and security doth expect the wages and reward of the Kingdome of Heauen; according to that of the Apostle: Rom 5. Tribulation worketh Patience; and Patience, Probation; and Probation, Hope; and Hope confoundeth not. And God himselfe doth daily more and more raise and exalt his seruant tryed in tribulation, vntill he maketh him partaker of his Kingdome and Felicity.

Behould here, how many goods Patience

The first Booke.

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tience in persecution doth ingender. And indeed it deserueth admiration to obserue, how few men there are, who haue the fruition of these goods of Persecution, although they doe lie open to all men, to be partakers of them; sũce persecution and affliction may bee found in euery place. For in euery place it doth s̄t front vs, whether in our owne house: in the way, in intercourse with others, yea even in the Church; because in euery place the wicked doe assault the good and vertuous; and that Sentence of the Apostle is most true, 2. Tim. 3. All, that will liue godly in Christ Iesus, shall suffer persecution. Notwithstanding we being ouer delicate and nice souldiers doe either flye from this trying fire of Persecution wholy, or else, we retort, and beate backe the receaued iniury or wrong vpon our Aduersary. And thus we doe not suffer persecution and wrong, but we commit it. And there are not wanting, A manserne enimy (being) they of his owne House, who doe prayse and commend him, that disburdeneth himselfe of the wrong offered, and doe transferre it vpon the Aduersary: And yet these men will be

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be accounted Christians, who thus doe
violate and contemne the Precepts of
Christ.

*The fourth Way to the King-
dome of God.*

C H A P. X.

But because few men there are, who understand aright these great difficulties aboue discoursed of, and more few, who will make triall of them by their owne practice; therefore our Capitaine Christ Iesu, hath shewed vs a fourth way (and that a most strait and narrow) leading vs to the Kingdome of God, saying: Matth. 11. *The Kingdome of Heauen suffereth violence, & the violent beare it away.* As if he would say; I well know, that it seemes a strange Paradoxe to men, that such as are blessed shoulde be poore, and miserable men shoulde bee rich; and that on the contrary, we ought to rejoyce in Persecution, and weepe in Prosperity. Neither am I ignorant, that there are few, who vwould loose and exchange goods present, for the gayning

The first Booke. 83
ing of goods future; and vwould imbrace and vvhish for present euills, therby to auoid euills to come. But I, vvhich am Truth it selfe, neither can I, nor ought to conceale the truth: and therefore I haue here added, That the Kingdome of God cannot be taken but by such, as offer great violence, so as only men of violence doe carry it avway. Hence it is, that in another place I haue said, Luc. 18. *How hardly shall they, that haue money enter into the Kingdome of God?* For it is easier for a Camell to passe through the eye of a nedle, then a rich man to enter into the Kingdome of God. And againe: *How narrow is the gate, and how straite is the way, that leadeth to life:* And few there are, that find it?

I haue also compared the Kingdome of Heauen, to a Treasure hid in a Field, as also to a precious Margarite vvhich cannot be bought, vwithout the sale of all other things; intimating thereby, that a man must depriue himselfe of all things, vvhich he holds deare vpon earth, if so he hope to possesse the celestiall Treasure, and precious Margarite in Heauen. I haue furthermore perspicuously, and vwithout any ambiguity

ambiguity of vwords, protested, *Luc. 13.*
*Vvh*o doth not renounce all things, which
he possessteth, cannot be my disciple. And
although this renunciation is to bee
vnderstood of the preparation of the
mind; *Neuerthelesse* seeing this pre-
paration of the mind, to renounce all
temporalities, *vvh*en either the health
of the Soule, or the *glory of God* doth
require it, is not easily performed; and
the accomplishment thereof is found
but in few: therefore I haue adioyned
the similitudes of him, *vvh*o *vvill* build
a Tovver, not hauing sufficient prouis-
ion & meanes to performe the same;
as also of that King, *vvh*o thinketh of
vvaging vvarre against another King,
and yet hath not equal forces; *vvh*er-
by hee might hope for victory. Now
if the building of a *Tovver* *vvithout*
good store of *money*; and the encou-
tring in *vvarre* and *hostility* against a
potent King, be things most difficult,
and almost impossible: *Hovv* much
more difficult then is it to performe
both these two points together? *But*
hee ought to performe them, *vvh*o
vvil besiege or lay battery to the *King-*
dome of God.

For first, a *Tovver* is to be built,
vvhich

vvhich may reach to *Heauen*; *That is*,
merits and the *price* of *good vworks*,
are to be procured. *Vvhich* may deserue
eternall life. *And withall* he is to fight
vvith very many and most potent ene-
mies, *vvit* with the *uncleane & vvic-
 ked Spirits*; *vvh*o shall labour by their
subtile endeauours to hinder the build-
ing of the *foresaid Tovver*. *The Tipe*
or figure herof happened to the *Isra-
 elites*, *vvh*o endeouuring to reedify and
build vp the *Citty of Ierusalem*, then
ruined and beaten to the ground by
the Chaldeans, were hindred by their
neighboring Countreyes, *vvarring* *ag-
 ainst* them; *so as they vvere forced to*
vse *incredible* *sollicitude* and *care* in
building *vvith* *one hand*, *and* *fighting*
vvith *the other*. *From all vvhich* the
Conclusion is, *that the Kingdome of*
Heauen *cannot without* *great paynes*
and sweat *be purchased* *by such men*,
who *become* *a prey* *to earthly and mo-
 mentary* *pleasures* *and benefits*; *not*
knowing *how* *to bridle* *and tame* *the*
Concupiscence *of the flesh*, *or* *to fight*
with *an iauisible enemy*. *Neverthe-
 lesse*, *whosoever*, *being assisted* *by the*
the grace of God, *shall seriously* *giue*
his mind *to Christian Perfection*, *and*
shall

shall most attentively consider the words of Christ, following the examples of him and all other Saints; to this man by little and little the way and Tract shall be enlarged, the gates shall be opened, the vigour and courage of the mind shall increase, the enemies shall be enfeebled; and thus through the charity of God in Christ Jesus, increasing in him, the burden shall beginne to be light, and the yoke sweet. And those words of Esay c. 40. shall be verified: *They that hope in our Lord, shall renew their strength; they shall take wings as Eagles; they shall runne, and not labour, walke and not faint.* And this man shall say with the Royall Prophet: *I did runne the way of thy commandements, when thou didst dilate my heart.* Psal. 118.

Certainly, it was not grieuous to S. Antony to spend whole nights without sleepe; yea the night did seeme most short to him, in respect of the sweetnesse of divine Contemplation; as well appeared, when he complained of the Sunne it selfe in these words: *Quid me impedis, Sol, &c. VVhy dost thou hinder me, O Sunne, which risest so soone, to the end, thou maist withdraw*

me from the splendour and brightnesse of the true light? Cass. Col. 9. cap. 31. Neither seemed it any difficult matter to this Saint, and such like holy men, to continue their fasts by whole weeks, when they even fed vpon, and were refreshed with the reading and meditating of the sacred Word of God, as with a celestiall & supernaturall bread. Neither was it painfull to S. Austin to weare himselfe from the sweetnesse of worldly pleasures (to the which even from his youth he had beene enthralled) after he once had tasted the sweetnesse of diuine loue, and of internall Contemplation. Therefore let no man be disanimated or let his heart and courage fall, but cast himselfe with an immoueable Hope into the Armes of Gods most holy assistance, who, as he made vs for himselfe, so will he draw vs to himselfe; And who will vouchsafe to place all those in his Kingdome, whome hee vouchsafed to redeeme with the precious bloud of his only begotten Sonne.

Now in regard of all this (O Christian Soule) thou oughtest not through the asperity of the way to rest disheartned, but to trust in our Lord, who would

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would never haue iauited vs to seeke after his Kingdome before all other things whatsoeuer, had he not beeene prepared to strengthen vs in this our iourney, with his most powerfull and puissable help.

Therefore enter into this Path, or tract-way towards the Kingdome of Heauen, with all cherefull animosity of mind. Here is no place left for a wauering mind or iudgement. For if the labour be great, which here pre-sents it selfe to thee, yet the reward propounded for this thy labour, is incomparably farre greater; and if the forces of thy enemies hindering thee in this thy voyage, be powerfull, yet the hand of God vwhich leads and conducts thee, is more povverfull; And if many of all Ages and Sexes could by this wway arriue to the Kingdome of God, why vilt thou be so faint-harted and dejected in spirit, as to despaire by the same wway, to arriue to the same Kingdome?

Their bodies vvere not made of stone or iron, but of flesh, and they vvere mortall and fraile; And therfore what they atcheiued, vvas not through their ovyne strength, but through the strength

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strength of our Lord. Why therefore mayst not thou (though vveake and infirme) accomplish the like attempt? Cast thy selfe upon God (saith S. Austin l. 8. confess. c. 11.) and be not afraid; He will not withdraw himselfe from thee, that thou shouldest fall: Cast thy selfe upon him confidently, He will rescue thee, He will help thee. God is faithful, hee cannot deny himselfe. Two things are required at thy hands; The one, that most firmly and vnalterably thou wouldest resolute, to preferre the glory of God, and saluation of thy ovyne Soule, before all other things vwhatsoeuer. The other, That thou vwouldst repose all thy hope and confidence, not in thy ovyne strength, neither in thy ovyne wisedome, but in the Omnipotency and infinite Charity of God. Which two Points if thou do performe, Crooked things shall become straight, and rough wyes plaine. Isa. 40. And thou shalt serue our Lord with ineffab'e comfort, ioy, and exaltation; And thou shalt sing, in the wyes of our Lord, because the glory of our Lord is great. Psal. 137.

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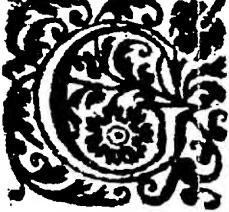
THE CIVIL TOWNES OF THE ETERNALL FELICITY OF THE SAINTS,

Under the Title of the City
of God.

THE SECOND BOOKE.

Of the Beauty of the City
of God.

CHAP. I.


L O R I O S A did
sunt de te, Cinitas Dei
Glorious things are said
of thee, O City of God.
Psal. 86. In regard her-
of, I much couet to be-
hold thy Beauty by way of meditatio-
n, though it be (as it were) by a glasse,

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in a dark manner. And among other things this first occurreth to be considered, why the Felicity of the Saints, which in the holy Scriptures is called the Kingdome of Heaven, is also called the City of God. One chiefe reason thereof seemeth to be, because as it is called a Kingdom in respect of its amplitude & largenes: so it also deserueth to be called a City with reference to its splenstour and beauty. When one heareth any speach of a most large and vast Kingdom, he may easily think, that in the same there are many solitary and unpleasing places, left only for beasts to inhabit, many hills uncultivated, many Vales ouergrowned with wood, many Rocks inaccessible, wayes vnauen and vnbauanted, and finally most deepe precipices, and the lyke.

But because all this infelicity of place ought to be most distant and remote from the felicity of Saints; Therefore the holy Ghost doth instruct vs in the Scriptures, that the Kingdome of Heaven is like to a most fayre and adorned City; and though this Kingdome be of a most immense and almost infinite Circuite; yet that it doth euery thing

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shine, and appeare fayre, as any City that is most populous and most rich, is accustomed to doe. For in the chiefe and greatest Citties there are to be scene most sumptuous and adorned Temples or Churches, most stately and haughty Pallaces, most pleasant Orchards, most large places for resort of the Citizens, most replenished houses with people; besids goodly fountaines, Columnes, Pyramisses, Theaters, Towers, and Shops fraught with all things necessary for the yse of Man. What had beene the splendour of Italy, if (wanting the barraine Apennines) it all should shyne, not as Rome as this day, but as it was vnder Augustus Cesar, who turned its Mud-wals into edifices of Marble? And how beautifull had Syria beene long since, if all of it had beene lyke to Jerusalem, before Jerusalem had come to desolation by the Romans? For Iosephus describeth the magnificence of it with all wonder, so as the Prophet might not without iust cause say thereof, *Gloriosa dicta sunt de te, Civitas Dei;* and yet even then, it was not brought to that height of eminency, to the which after David and Salomon, Herod

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the great bad aduanced it. Of what luster had Chaldea, and all Assyria and Mesopotamia, or rather all the East beene, if the City of Babylon could haue contained all the parts thereof within the compasse of its owne Walles? For both Pliny and Strabo describe that City in such manner, as that the largenes and beauty thereof may seeme to be incredible. And therefore the City of Babylon was worthily ranged among the seauen Miracles of the World.

But now to parallell things togeather: What kind of City then, shall that heauenly City, that supernall Jerusalem be, which possessest, or containeth the whole Kingdome of Heaven? I meane that City, which maketh, that great Kingdome of Heaven so to cast forth its splendour and light, as if it all were but one most faire and glorious City, in the which there is no vacancy of place, no deformity, nothing vile or base. Doubtlessly the supernall City is of such nature, as that no man can seriously and with due attention meditate thereof, but that he must instantly burne with desire of so great a matter: And no man can truly

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burne

burne therewith, but that abandoning all things, he must thirst after it, and neuer cease, till he hath found it.

Obserue, what *Tobias* the yonger, reioycing in spirit, speaketh of this City c. 13. Thou shalt shine with a gloriouſ light, and all the coasts of the earth ſhall adore thee &c. The gates of *Ierusalem* ſhall be built of Saphire and Emerald, and all the compaſſe of the walls, of precious ſtones: With white and cleane ſtone ſhall all the ſtreets thercof be paued, and in the ſtreets *Alleluia* ſhalbe ſung. And *S. John* accordeth to *Toby* herein, ſaying, *Apoc. 21.* And the building of the wall thereof was of Iasper-Stone, &c. And the City was pure gold, as it were transparent glaſſe &c. And the foundation of the City was adorned with all precious ſtones; and the ſeverall gates thereof were of ſeverall margarites, and the ſtreetes of the City, pure gould. Now heere we are not to imagine, that the heauenly *Ierusalem* ſhalbe ſcene, as adorned with gould and precious ſtones, ſuch as are heere vpon the earth; but theſe things are ſo deliuered in holy *Writ*, that thereby we may vnderſtand, that the Heauenly City is ſo

farre

farre more noble then any earthly Citty, by how much gould is better then mud or dyrt, Margarites then common ſtones, Starres then lights, the Sunne then a torch or lampe, Heauen then the earth; and finally God the immortall Workeman, then any mortall Architect. But because we are heere after more fully to diſcoure of the beauty of all the parts of the City of God, I will heere forbeare further ſpeach thereroſt.

Of the Concord and Peace of the City of God.

C H A P. II.

A Nother reaſon, why the Kingdome of God may be called the City of God, ſeemeth to be, in that a Kingdome is accuſtomed to conuere within it almoſt an infinite multitude of persons being among themſelues diſtinct in language, Manners, and Lawes; of which number (thoſh all of one Kingdome) many did neuer ſee one another, much leſſe euer conuerted any muſtall friendſhip or familiarity.

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liarity. Now a City contayneth only those which speake one and the same tongue, who are of lyke manners, and are gouerned by the same customes or lawes. Thus the same thing is called both a *Kingdome*, and a *City*, because the inhabitants of the *Heavenly Kiagdome*, are so many, as that they can hardly be numbered, and as *S. John* sayth *Apoc 7.* they are gathered togerether of severall Nations, of severall Tribes and People, and of severall tongues; as also of *Angels*, *Archangels*, *Principalities*, *Powers*, *Fer-
ties*, *Dominations*, *Thrones*, *Cherubims*, and *Seraphims*, who exceed men in number, of which euery one of them do differ from another, not in Country, people, language, but in diuersity of nature, I meane in a specificall difference: And yet neuertheles they are all true *Cittizens*, all of vniuersous consent, and are gouerned only by the law of *Charity*. And hence it is, that they are all one Hare, and one Spirit. And since charity cannot brooke Hatred, Enuy, Contentions, discord, and the lyke; therefore all such dissention, & iarres are most remoted fr̄ that holy *City of Ierusalem*; and only *Charity* there

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there raigneth being atteded on with Justice, peace, & ioy, in the *Holy Ghost*.

In the beginning of the Creation of things there was a great warre in *H̄a-uen*, betweene *S. Michael* the Archangell, and the *Dragon*; But *S. Michael* and the other *Angells*, who ranged themselves with him, and remayned in the Truth, and performed their loyalty and obedience to their Lord, obtained victory ouer the *Dragon* and his *Associats*, who breathing nothing but pride, revolted from their common Lord, and Soueraigne: And the great *Dragon* was cast forth, the old *Serpent*, which is called the *Diuell*, and *Satan*, which seduceth the whole world; and he was cast into the earth. *Apoc. 12.* From which time the *Holy City* (the heavenly *Ierusalem*) did border it selfe within the limitts of Peace; Neither hath any warlike Trumpet beene heard therein, neyther shall hereafter be heard, and this for a l Eternity.

Now to reflect vpon what is aboue said: What can be reputed more pleasing or happy, then this *City*? Such men, who by their owne experience haue tryed the euills of warres, robberies, slauishers, Rapines, deuastation

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of

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of places by Lies, sacrileges and the like, may easily and truly preach of the great pleasure and sweetnes of peace. But passing ouer publike warres and Hostility; who hath not made triall in his owne City, yea in his owne house, how distastfull and vnplesing it is, daily to conuerse with men of an irefull, and froward disposition, who doe interpret euery thing in the worst manner. Depart from the wicked, and euill shall fall from thee, saith Ecclesiasticus c. 7. But whither can we fly where we shall not be encountered with wicked men? And if euery place doe swarme with such men, then doubtlesly must many euills, discontents, and vnplesingnes attend vpon vs, during this our tymse of exile. Giue eare to what the foresaid Ecclesiasticus pronounceth of an euill wite: It shall be more pleasant to abide with a Lyon and Dragon, then to dwell with a wicked woman. c. 25. And if she, who is the fellow and companion of mans life, be through wickednesse, turned into a Lyon, or Dragon, to how great angours and infelicities are many men exposed? All, that will live godly in Christ Iesus (saith the Apostle Tim. 3.) shall suffer persecution.

There-

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Therefore how vnhappy is the City of this world, in vvhich a man of necessity must be affronted vwith Aduersities, and vngage vvarre? For if thou vvit liue piously and godly, thou shalt suffer persecution at the hands of men; And if thou vvit giue the bridle to all impiety, thereby to decline and auoid persecution of men, thou shalt then fall into the wrath and indignation of that most high and powerfull King, who shall persecute and punish thee, both living and dead; whose anger no man can resist. Most vnsfortunate therefore and calamitous is that Countrey in which no man can escape warre, no man can fly from persecution, no man can find true peace. What then remaineth, but that euen from the botome of our heart, we doe prosecute with all loue and prayse the Heavenly City, wherein no persecution can be found, no warres, broyles, or discord can take place.

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Of

Of the liberty, or freedome of
the Citty of God.

C H A P. III.

The third Reason, why the Kingdome of God, may be called a Citty, is, in that a Kingdome hath a Monarchicall forme o gouernment, which seemeth to be opposed to liberty; whereas all the Cittizens of Heauen, are free, and our Mother, which is the supreme Jerusalem, is also free, as S. Paul witnesseth to the Galatians c. 4. Which blessed Apostle did well know, what he did speake, since he being once taken vp in spirit into the third Heauen, was thereby acquainted with the manners, and lawes of that Citty. Therefore seeing a Kingdome doth seeme to include seruitude, and a Citty liberty; that Kingdome may well be called a Citty, in wh ch all, who serue the King, are free. Now among the holy inhabitants of Heauen, there is not one only liberty, but a liberty of severall kinds. For first, all the Cittizens of Heauen are free from the bondage

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daze of sinne, seeing the first liberty, which was in the terrestriall Paradise, was to haue power not to sinne; wheras the second liberty in the celestiall Paradise is far greater, to wit, not to be able to sinne, as S. Austin teacheth. lib. de corrip. & gra c. 11.

Another kind of liberty consisteth in being free from death, being like to the former liberty. For Adam was so free in the terrestriall Paradise, as that it was in his power not to dye: And the Sonnes of Adam are so free in the celestiall Paradise, as that they cannot dye. Neyther must it seeme strange, that vve p'ace liberty in that, vvhich consisteth in not being able to doe; seeing not to be able to sinne, and not to be able to dye, imply an eminency of freedome from the captiuitie of sinne, and thralldome of mortality. For vwho hath not power to sinne, is not only free from sinne; but also is so farre from the bondage thereof, as that he remaines secure, that sinne shall never haue any souaignty ouer him. In like sort, he vvhos cannot dye, remaines not only free from death, but is so farre distant from death, as that he is ascertained, that

death shall never make any assault to-
wards him: Which liberty only God
through his owne Nature enioyeth, ac-
cording to those words of the Apo-
stle 1. Tim. 6. *VWho alene hath immor-
tality.* For although the Angells and
rationall soules be said to be naturally
immortall, because they haue no Prin-
ciple, or cause of Corruption in their
nature; Neuerthelesse, God who first
created them, can at his pleasure, re-
duce them to Nothing. But the An-
gells, and the blessed Saints are most
secure, that they shall for never after
sinne, nor dye; and are in this respect
most free from the seruitude of sinne
or death; which priuiledge is a most
honorable participation of the diuine
liberty of God.

The third kind of liberty, is to
be free from Necessity; and this liber-
ty, is also of severall sorts. For now
mortal men are forced (through a cer-
tain constraint of necessity) to eare,
to drinke, to sleepe, to labour, some-
tymes to stand, another time to walke,
or to lye downe, and repose them-
selves. But the Saints in Heauen stand
subject and thral to no such necessity,
but are freed from all corporall neces-
sities;

trudes; And this is the liberty of the
glory of the Sonnes of God, of which
the Apostle speaketh in his Epistle to
the Romans. Now of what dignity
this liberty is, first poore men, se-
condly spirituall men, lastly rich men,
& such as are louers of this world, do
fully testify. Men oppressed with pe-
nury and want in the highest degree,
what indefatigable paynes do they un-
dergoe, thereby to prouide for them
selues and theirs, meate, drinke,
cloaths, and other necessaries? And
how much would they acknowledge
themselves to be obliged to such men,
who would disburden and free them
from all such seruitude of Want &
Necessity? And hence it is, that many
of them practise theft, and other pro-
hibited courses, for the maintayning
of their liues; for they say with that
wicked Steward in the Ghospell Lue.
16. *To dig I am not able, to beg I
am ashamed, I know what I will do:
To witt, I will deceaue my Lord, I
meane, I wil free my selfe by theft
and rapine from this burden of want
and necessity.* But the close or end of
this is to fall into a necessity far more
griuous; that is, into the seruitude

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of sinne and the diuell , mans greatest enemy.

To come to ho'ymen who greedily thirst after Heauen; these men account it a great burden, to haue the care of sprouiding al things necessary for the body , standing in need of so many things, and spending much tyme therin, which they would bestow willingly vpon more noble employments. *Eusebius l. 2. hist. cap. 16* recordeth out of *Philo*, that the first Christians of *Alexandria* in *Egypt* , liuing vnder the gouernm^t of s. *Marke* the Euangelist, were so wholy deuoted to their accustomed heauenly meditations , as that they neuer refreshed their Bodies with meate , till after the Sunne was set, that so they might spend the whole day , and a great part of the night in such celestiall studiess; so allecting but a small part of the night for their Bodies ease and cheiishment. Yea he relateth , that diuers , for the space of three whole dayes , others for six dayes togeather, abstayned fro meate. In like sort *Ioannes Cassianus* in his *Collations*, and *Theodore* in his *history* , do affirme, that the same long abstinenſe from meate was much pra-

ctized

The ſecond Booke.

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ctized by many holy Ermites. Therefore from hence we may gather , that the ſeruitude of corporall necessities was a great clogge to theſe men ; they complaining and crying out with the Apostle: *Rem.7. Vxhappy man that I am , who ſhall deliuer me from the body of this death ?*

Now to descend to the Cittizens of this World , and particularly to rich men (who brach nothing but temporall gaine and pleasures :) To theſe this ſeruitude of neceſſity is not vngratefull ; neuertheleſe if they weighed the matter in an euēn ballance, they would censure it to be moſt grieuous. Meate , drinke , and ſleep are pleaſing to them , but if theſe benefits of nature be taken in a ſuperfluous degree , they fill the body with a troublſome ouercharge of bad humours & diſeases ; which after to expell they are forced to drinke diuers better poſtions; and to ſuffer no ſlight paines. Agayne tuch men are violently conſtrayned either to professe open enemity to God , and thereupon to vndergoe his moſt dreadfull wrath and indignation ; or els moſt couragiouſly to wage Warie againſt concupiſcence of

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the

the flesh for the obtayning of temperance and sobrietey ; which kind of feight is accustomed to be most laborous, and most dangerous. Therefore I conclude , that both the poore , the rich , the godly , and the wicked , are disburdened and freed of a most fastidious wearisom necessity and vassilage , when they are freed from the seruite of this miserable and manifold Necessity.

The fourth kind of liberty consisteth , in being free and vnuobliged to the Law , and the Precepts ; since the Law was instituted not for the iust , but for the iniust , as the *Apostle* teacheth . Now there are none more iust , then the *Blessed* ; for they are confirmed and corroborated in Justice , neither can they possibly become iniust . True it is , that the threatening and pressing Law is not ordained for iust men , living in this World ; since of their owne accord , they are obedient to the Law ; neuerthelesse it cannot be denied , but the Law doth oblige and direct euery them to do that , which the law commandeth , and to flye that , which the Law prohibiteth .

But the iust , who doe enjoy the liberty

berty of the glory of the Sonnes of God , doe stand in need of no Law , for they contēpitate all Justice in the *Word* ; and as being strenghtned and fortified in perfect Charity , they cannot deflect or decline from the will of God . This liberty indeed is of great moment , which dischargeth one of all sollicitude and anxiety ; and it is wholy opposite to that captiuitie & thraldome of those vnfortunate Soules , who hauing their hands and feete bound , shalbe cast into extremer darknes , and into a furnace of fire ; So as they shall not be able either to tolerate , or to auoid those torments . And yet there is not any man , but of necessity he must undergoe one of these two contrary lots or fortunes . Notwithstanding men are so blinded with the empty smoake of present Honour , and the dust of terrene Benefits , as that they make no cogitation , no introuersion of iudgment upon these matters , vntill a sudden ouerthrow and calamity doe rush vpon them ; and thus doth irrevocable punishment open their eyes , vvhich sinne had before shut , and closed vp .

Of the Situation, and forme, or
Structure of the City of God.

C H A P. IV.

BT let vs retorne to the Heavenly City; & let vs attentively consider the situation, forme, foundation, gates, walles, and streets therof. And to beginne with the situation: This City is placed in Holy mountaines; for thus we read: *Psal. 86. The foundations thereof are in holy mountaines: With whome agreeth S. Iohn Apoc. 21. And he tooke me vp in spirit to a Mountaine great and high, and shewed me the holy City.* Now Citties are seated vpon Hils or mountaines, both for healthfulnes of the ayre, as also for strength. But what mountaines are higher then Heauen? And which is that mountaine that is exalted aboue all mountaines, if not the Heauen of Heavens, of which *David* thus singeth: *Psal. 113. Celum Celi Domino.* This is that mountaine, to the which the sayd Prophet coueted to aspire, when he said againe, *Psal. 23. VVho shall ascend*

ceend into the mount of our Lord, or who shall stand in his holy place? And from whence he implored & expected aide, saying: *Psal. 120. I haue lifted vp mine yes unto the mountaines, from whence help shall come to me.* Therefore from all this we may gather, that the Seate of the City of God, is most sublime & high, and transcendeth all things, which may in any sort distirbe the peace and tranquillity of the said City: for it is erected to a greater height then any dust, myre, thornes, the bittings of venomous beaſtſ of the earth can reach vnto. It is more high, then any vapours, darknes of the ayre, hayle, thunder, or lightning can terrify, or annoy. Briefly it is more high, then those vncleane, and rauenous Birds, which the Apostle *Eph. 6. calleth, Spiritualia nequit in cælestibus,* can ascend vnto. He meaneth spirituall wickednes in heavenly places.

The forme of the City of God is foure square; for thus speaketh S. Iohn, *Apoc. 21. And the City is situated quadrangle wise; and the length thereof is as great, as the breadth.* This signifieth no other thing, but an admirable & most perfect Justice, which reigneſt in

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in that City, in which there is no Injustice, no obliquity, or distortion of mens Actions; which point S. Austin toucheth in explicating that of the Psalm. 64. *mirabile in aequitate, that is, wonderfull in Justice.* And doubtlessly it vwill deserue admiration, to behold so many almost innumerable Cittizens of that City, all of them enjoying a most exact freedome of Will, and yet not any one (for all eternity) to be noted for any exorbitancy or miscaradge either in worke, wword, or thought. Therefore vve may truly say, that that City is placed in a square, so as the length and breadth thereof are equall.

Furthermore, this four-square forme, may also figure out, that the latitude of the Heauenly felicity is equall to the longitude; I meane, because as the store or abundance of celesstiall Goods shalbe infinite, so also shall their continuance be infinit, and interminable. For according to the Dialect of holy Scripture, *Latitude* is accustomed to be applyed to the multitude of things, and *Longitude* to their continuance. According hereto vve read, that the manifold wisedome of

Salomon

The second Booke. 111

Salomon is called in the booke of the Kings, the *Latitude of the Heart*, like vnto the land, which is in the sea shore; and in the Psalms, duration or continuance of time, is rearmed the *length of dayes*. Therefore it followeth, that in the City of our Lord, the Latitude shalbe equall with the Longitude, because there shalbe an immensity of good things, loyned with an eternity of their fruition. S. John addeth, a little after the place aboue alledged, that the height of this glorious City shalbe of the same dimension with its breadth, so as the City may be four square euery way; the meaning whereof is, that the goods of the *Celestiall Ierusalem* shall not be only many and euerlasting, but also most noble, and most sublime or high. Neither doth it import any thing, that Vitruvius and Vigenius doe not allow in Citties a four-square forme; seeing they speake of Citties, which stand in feare of the enemy; Whereas the Holy Scripture celebrateth in words, that City whose borders and limitts are *Peace*; and to which, in regard of its height, no euill can make approach, as the holy Prophet hath auerred. *Psal. 90.*

Of

Of the foundations and gates of
the City of God.

C H A P. V.

THE foundation of the City of God is of that sort or manner, as that it alone may deservedly be said to haue a foundation or worke; for thus doth the Holy Apostle speake: *Heb. 11.* He expected that City, that had foundations; whose artificer and maker is God. For the Apostle doth in these words giue a reason, why Abraham did not build a City in the Land of Promise, nor so much as any house, or place of habitation; but did there liue as a stranger. The cause being, in that he was instructed, that, that Land of Promise was but a figure of a greater Land of Promise: and therefore he was vnwilling to erect a house or City, which was after to become a ruine & desolation; as expecting a City built vpon a firme and stable foundation, whose Architect or builder is God. Therefore from hence it resulteth, that the Heauenly City is only that City, which

which truly and properly hath a foundation, and which, as being built by God, shall last for euer.

The City which Cain, Nembroth, Ninus, Nabuchodonosor, Romulus, and others haue built, in that they were after subiect to ruine, & shall all of them at the end of the world come to vtter desolation, doe euен proclaimme, that they had no foundation; And from hence we may gather, how much more wise and prouident were the auncient Prophets, then we are; for they, althoough they liued as long againe, as we doe now liue, and were to expect for certaine thoulands of yeares, before they could enter into the Heauenly City; neuerthelesse they vouchsafed not to build either Citties or houses, but liued only in Tabernacles, as strangers and Pilgrims, comforting themselues with a certaine and lively Faith and Hope, that since all things vpon earth doe finally come to decay, they at last should enioy the eternall City of Heauen. Whereas we, who doe liue but few yeares, and may (if our selues will) presently after our death, enter into that most blesed City, do so sweat and labour in build-

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ing, and adorning Citties, and stately Houses, as if we were never to dye, or never expected to arrive to Heaven; In which our proceeding, we doubtless imitate not the believing Patriarchs, but the disbelieving Heathens: And yet we are Christians, and doe well know, that neither Christ nor any of the Apostles had here vpon Earth any City, Pallace, or so much as an house; muchlesse, that they did build any of these.

I would not heere be vnderstood to reprehend Princes of this world (although Christians) for erecting of Citties, and priuate men for building convenient houses for themselves & their Posterity, for we well know, that *David* (a pious King) did much inlarge the *City of Ierusalem*, and did in the same *City* build himselfe a most Regall Pallace, as we read in the second Booke of Kings. We likewise know, that *S. Lewis* (King of France) repayred at his owne peculiar charges, certeine much ruined Citties of the Christians in *Palestine*. Neither are we ignorant, that Princes should liue in more magnificent Buildings, then priuate men; and in lyke sort men of worth & dignity,

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dignity, then men of the common and vulgar sort. All this we know; but but we only require and allow a mediocrity in these things; the extreme we condemne, especially when we see that priuate men couet to haue Pallaces fitting for Kings; and Kings not content with Pallaces, do buylde for them selues huge masles and heights of Edifices, equalling euen townes in greatness: To conclude, we condemne an ouer-affectionate desire to these temporal chings, as if we were to repose and place our ch. fe felicity in them; and we prayse and allow the contempt of the world, and the humilitie of Christ.

Now touching the Ports or Gates of the City of Heaven; they are sayd by *S. John* in the place aboue alledged to consist of Margarites and Pearles. In lyke sort, the structure of the walls is of *Aspar* stone, & the streets of the City, as also the whole City of pure gould. All which description doth signify, that that holy City is most precious, and withall most bright & shinnyng. For it is well knowne, that the Margarite or Pearl is precious, and lightsome. Now, the *Aspar* is eyther

greene or whyte ; and therefore for the better distinction of these two colours, S. John addeth, *Et lumen eius simile lapidi precioso*, and the light thereof, lyke to a precious stone, as it were to the Iaspis stone, even as Cristall. Where he adioyneth the words, even as Cristall, to signify that he spake not of the greene, but of the whyte and transparent Iaspis : So also, where he sayth, that the streetes are of pure gould, he annexeth these wordes lyke to pure glasse ; that is transparent, and a whyte colour, lyke vnto Cristall.

From this it followeth, that the whole City, whether you respect the gates, the wall, or the streets, is most precious, which hath not within it any ordure, or any thing that is base, abiect, fordid, or of small continuance. And withall the City is sayd to be whyte, and plainly lyeth open to the eye ; for therin is nothing couered. All the Citizens therin see all things ; neither is there any suspicion, or any imposture, or deccyde. And perhaps this is the reason, why S. John subiecteth in the same place this short passage : *And the Gates thereof shall not be shut*, because there shalbe no darknes, no the-

ues, no Enemies, for feare of whome the Gates shalbe shut. Neither is this repugnant to the wordes of the Psalmist, who celebrateth the pracie of his Heavenly Ierusalem in these words : *Psal. 147. O Ierusalem praise our Lord*, because he hath strengthened the locks of thy Gates. Since then the Prophet & the Euangelist do insinuate one and the same thing ; to wit, that there are not any enemies or theues, who can threaten danger to this heavenly Ierusalem. For the Prophet, by the Gates being ever shut, signifieth that Gods holy Protection will not suffer the enemy at any time to invade or enter into that City, so much beloued by him. The Euangelist by the gates being open, sheweth, that that City is so secure and free from all hostile incursions, as that it needeth not to shut its Gates ; much lesse to keep any Watch, or Centinall.

But let us proceed, and shew, what the Gates, the Walls, and the Streetes of his City do import ? The Gates (by their standynge ever open) declare, that now after the Passion of our Saviour, entrance into this City of God and Angels, is given to men, since Christ

himselfe, after he had suffered death, did open the Kingdome of Heauen to the faithfull. Neither is there one onely Port or gate, but twelue, by which the faythful may enter into this City: for thus S. John speaketh: *On the East side three gates, on the North three, and on the South three, and on the West three.* Since not only the Iewes (as themselves dreamed) doe enter into that City, but men even from all the most remote and discoseted parts of the whole World. Yea, so few Iewes do enter there into, as with reference to men of other Nations, they may be said to be almost none at all: for thus did our Lord (speaking to the Centurion) prophesy of them. *Matth. 8. I haue not found so great faith in Israel; And, I say unto you, that many shall come from the East, and the West, and shall sit downe with Abraham, and Isaac, and Jacob, in the kingdome of Heauen; but the children of the Kingdome shall be cast out into exterior darknes.* In like sort, in the Parable of the Vine, our Lord thus saith, *Matt 21. The Kingdome of God shalbe taken away from you, and shalbe given to a Nation yielding fruit thereof.* And the same point

is inculcated most clearly in S. Luke. *I Vhen you shall see Abraham, & Isaac, and Iacob, and all the Prophets in the Kingdome of God, & you to be thrust out. And there shall come from the East, and the West, and the North, and the South & shal sit down in the Kingdome of God.*

Now there are said to be three Gates from euery part of the World, (& so in number twelue) because entrance sha be given not only to thole comming from the East, the South, the West, and the North; but also from the beginning or first entrance of the East, from the middle of the East, and from the end of the East; the lyke may be sayd of the three other Parts of the World. Except this other construction following of the foresaid number of the Gates, may be perhaps more pertinent to the purpose, to wit, that three gates are assigned to seuerall parts of the Heauenly City, with reference to the mistery of the Blessed Trinity, and the three most necessary Vertues; since they all, from all the foure parts of the World, doe enter into this Heauenly City, who being baptizid in the name of the three divine Persons, haue persecuted to their last

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last end in Fayth, Hope, and Cha-
rity.

Of the Wall, and Streets of the City of God.

C H A P. VI.

TO proceed. The *vvall* of the City signifieth nothing els, then Gods holy Protection & custody, which one thing alone is sufficient, to preserue this City, without any watch, forces, or fortresses. I will be to it (saith God by the mouth of Zachary) *A wall of fyre round about, and I will be in glory in the middest thereof.* Zach. 2. A most wonderful Promise He saith, I will be a *wall of fyre round about*, that I may hinder the entrance of Enemies; and I will be a *glory* in the middest thereof that I may enlighten the Cittizens: as if he would say, Fyre burneth, and shyneth; therefore I will consume the enemy with fyre, & and will illuminate and comfort the Cittizens. So I shalbe a *wall of fyre round about, and a light of glory in the middest*: which very point S. John a

little after doth explicate, when he saith: *Apoc. 21. And the City needeth not Sunne nor Moone to shine in it; for the glory of God hath illuminated it, and the Lambe is the Lampe thereof.* The clarity and brightnesse of God, as a Sunne, doth enlighten the minds, and Christ being the Lambe of God, as a Lampe, doth illuminate the bodies of the blessed. Now Christ is here called a *Lampe*, not as if this Lampe were necessary in the night time, but is so called in comparison of the Divinity. For if the faces of the Saints shall shine as the Sunne in the Kingdome of God (as our Lord himselfe testifieth *Math. 13.*) then how much more shall the face of Christ, not as a Lamp, but as a chiefe Sunne, enlighten the City of God? And hence it is, that S. John doth there subioyne, that there shalbe no *Night in that City*.

Here yet remaineth the *street* of this City to be discoursed of. This *street* comprehendeth the whole space, whch is within the compasse of the walls. And this street is the common habitation of all the Celestiall Cittizens; The which is all of pure gold; that is, of a fiery and bright Charity, which

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Shall containe all those Citizens, and through force of which one of the inhabitants shall euen live in another, through the vertue of pure Loue. Neither only shall one live in another, but all of them shall live in God, and God in the all; for who remayneth in Ch. rity, remaineth in God, & God in him.

1. Ioan. 4. The which point, that it might be affected Christ our Lord asked of his Father in that praier which, ready to goe to his Passion, he made in the hearing of all of his Apostles, saying: *Ioan. 17.* Not for them alone doe I pray, but for the alse, who by their w^t shall believe in me, that they all may be one, as thou (Father) in me, and I in the, that they also in vs may be one.

O most blessed City, which being seated vpon a most high mountaine, doſt enjoy a most pure ayre! Which art founded vpon a Rocke, as being supported with eternall stability and firmenes! Whose gates doe ſaine like Margarites, and euer stand open for Holy Soules to enter into! Whose wall is God, encompassing thee about with his vigilancy and protection, and as a precious lapper-stone dothorne thee! Whose ſtreet is Charyty, more bright

bright and glorious, then all gould, more white then any Criftall! Which maketh all the inhabitants to be of one heart, of one mind! repleſhing them with an inutterable joy, and placing them in an interminable and euerlaſting tranquillity and peace! Concupiſcitt, & deficit anima mea; my ſoule conuerteth, and euen fainteth, vnto thy ſtreets. *Pſal. 91.* What is more gratefull, and more wifched for, by our labouring and lamenting in the midst of a wicked Nation, among ſaiſe brethren, and in that world, which is wholly placed in maligancy & wickednes, then euer in all hall to flye to that place, in which only Charyty reigneth? *When ſhall I come, and appeare before the face of God?* *Pſal. 41.* What greater conſolation and comforde can be to a ſule loving our Lord, then to ſee his beloved, and to be ſene of his beloved, and through an inward and moſt ſweet connexiōn reciprocally to dwelle the one in the other? It is insufferable bouldnes (O Holy City) that dust and ashes ſhould dare to aspire to thy Pallaces; and it is greater bouldnes, that a vile and deſtituted ſoule ſhould dare to approach to

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the fruition of his Creatour. But he vwill excuse and pleade for this boldnes, vwho gaue it, vwhen he prayed to his Father, that vve all might be one; and that as the Father is in the Sonne, and the Sonne in the Father; so vve may be but one, in one another.

Of the Temple of the City
of God.

C H A P. VII.

WE are heer further to inlarge our discourse of the City of God, in shewing the Temple therein to prayse God, & the meate & drinke, which there is to be eaten and drunke; for as for cloathing the Inhabitants need not to be sollicitous. For if *Adam* and *Eue* needed not any cloathing in the terrestriall *Paradise*, much lesse shall the Saints in the celestiali *Paradise* need any such; who shall be all cloathed with splendour and light, as with a vestment. Now concerning meate & drinke, *Adam* and *Eue* could not want them; neyther doe the Angels themselues want them, according to those words of the Angell *Raphael*:

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phael: I use an inuisible meate & drinke, which can not be seene of men. *Tob.* 12.

And first touching the Temple, *S. Iohn* thus speaketh in the *Apocalyps* 21. And temple I saw none therein, for our Lord God omnipotent is the Temple thereof, and the Lambe. That *S. Iohn* did not see any Temple in the City, may not seeme strange; since Temples are erected in the Militant Church for fourre ends; to wit, that the Word of God may be preached in them to the faythfull; that the Sacraments and Sacrifices may be celebrated in them; that Publike Prayer may be in them offered vp to God; And finally that due prailes with singing & ioy may be performed to him. Now the preaching of the Word of God shall cease in Heauen; seeing there the increated *Yerd* himselfe shall manifestly speake to all; And according to the preaching of *Ieremy* the Prophet. cap. 31. *Man* shall no more teach his neighbour, or his brother, saying, Know our Lord: for all shall know me from the least to the greatest.

Sacraments in lyke manner and Sacrifices shall not be necessary in that City; since neither Sins shalbe there expia-

expiated, neither shall signes be there required, where things signified shall manifestly appere. *Prayers and Landes to God are heer vpon earth, performed in Churches and Temples, dedicated vnto God, because himselfe hath promised, that in such sacred places his eyes shalbe open, & eares attēt; for thus he speakest to Salomon: Paral. 7. Myne eyes shalbe open, and mine eares erected to his prayer, that shall pray in this place.* But now seeing in the Celestiall City, God wilbe openly seene and heard of all men, therefore no man Temple seemeth to be necessary in that place. Hence then we may easily gather, why S. Iohn said, *And I saw no Temple in the City.*

But hys it may be demanded, why S. Iohn subioineth these words: *The God omnipotent, is the Temple thereof, and the Lambe?* For if no Temple be required in that City, why then is God himselfe said to be the Temple thereof? and not only the Temple, but also the Lambe? Or what explication can it haue, to say, that God and the Lambe shalbe called Temples in Heauen? Or to what vse shall this Temple be in Heauen? In answere heerto, we are

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to recure to the custome of the holy Scriptures, where one text or sentence doth comment, and explaine another, and the more darke and obscure passage receaveth its illustratiō from that which is more perspicuous and cleare. Well then, we thus reade in the 90. Psalme: *He that dwelleth in the help of the highest, shall abdēant the Protection of the God of Heaven.* This and meaning of which Wards is this: Who by a firme Confidence & Hope is ioyned with God, he (as it were) maketh to himselfe a house in God, in the which he may securely liue, as being exempt and free from all euill. The same may be said of Prayes and Prayers to God. For he that, through an inward reverence, is conioyned with God, doth in lyke sort build to himselfe a place of Habitation in God, the which he inhabitating in that sort as he ought to doe, may therein pray, and offer vp his prayes vnto God.

So heer we say, that our Lord (the Omnipotent God of Heauen) is the Temple of the holy City; because all those holy Citizens most intently and with a strong bent of feruour, meditating on the omnipotency of God

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expiated, neither shall signes be there required, where things signfyed shall manifessly appeare. Prayers and Landes to God are heer upon earth, performed in Churches and Temples, dedicated unto God, because himselfe hath promised, that in such sacred places his eyes shalbe open, & eares attēt; for thus he speakest to Salomon: Paral. 7. *Myne eyes shalbe open, and mine eares erected to his prayer, that shall pray in this place.* But now seeing in the Celestiall City, God wilbe openly seene and heard of all men, therefore no man Temple seemeth to be necessary in that place. Hence then we may easily gather, why S. Iohn said, *And I saw no Temple in the City.*

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to recurre to the custome of the holy Scriptures, where one text or sentence doth comment, and explaine another, and the more darke and obscure passage receaues its illustratiō from that which is more perspicuous and cleare. Well then, we thus reade in the 90. Psalme: *He that dwelleth in the help of the highest, shall abide in the Protection of the God of Heaven.* The sense and meaning of which Wards is this: Who by a firme Confidence & Hope is ioyned with God, he (as it were) maketh to himselfe a house in God, in the which he may securely liue, as being exempt and free from all euill. The same may be said of Prayses and Prayers to God. For he that, through an inward reverence, is conioyned with God, doth in lyke sort build to himselfe a place of Habitation in God, the which he inhabitating in that sort as he ought to doe, may therein pray, and offer vp his prayses unto God.

So heer we say, that our Lord (the Omnipotent God of Heaven) is the Temple of the holy City; because all those holy Citizens most intently and with a strong bent of feruour, meditating on the omnipotency of God

John subi words: The ~~USA~~
omnipotent, is the Temple thereof, and
the Lamb? For if no Temple be re-
quired in that City, why then is God
himselfe said to be the Temple there-
of? and not only the Temple, but also
the Lamb? Or what explication can
it haue; to say, that God and the Lamb
shalbe called Temples in Heauen? Or
to what vse shall this Temple be in
Heauen? In answere heerto, we are

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to recurre to the custome of the holy
Scriptures, where one text or sentence
doth comment, and expaine another,
and the more darke and obscure pas-
sage receaues its illustratiō from that
which is more perspicuous and cleare.
Well then, we thus reade in the 98.
Psalme: *He that dwelleth in the help of
the highest, shall abide in the protection
of the most high, and dwelleth in the
sight of the Lord.*

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owne, dotti myre fort build to him-
selfe a place of Habitation in God, the
which he inhabitating in that fort as
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offer vp his prayses vnto God.

So here we say, that our Lord (the Omnipotent God of Heaven) is the Temple of the holy City; because all those holy Citizens most intensely and with a strong beat of fervour, meditating on the omnipotency of God

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(and so by this meanes ioyned to him, by an inward reverence) do dwel in him, and exhibit to him due prayses; and when they pray for vs, they are heard with a most willing and ready eare. In lyke manner, when they seriously contemnple the merits of Christ, who, as an innocent Lambe, delivered himself vp in oblation and sacrifice to God, ~~and~~ ^{the} odour of sweetnes; they being firmly vntited by loue, and dwelinge in him, as in a Temple, doe powre out their Prayers, and impetrations for vs, and doe doubtlesly find the eyes of God open, and his eares attentiu, that they may obtaine in our behalfe any thing, for which they pray.

But if those blessed Cittizens be accustomed to dwell in God & in Christ, as in a Temple, thereby to offer vp their prayses and prayers for vs; what are we (poore men) to doe, who neither see God nor Christ? O would to God, that we might be so happy, out of the immense fauour of God, as to approach neare, to magnify and pray to God, as that now through true Humility and perfect reverence, proceeding out of the consideration of his supreme

preme Majesty, we being with God,
might dwell in him, as in a most sacred
Temple.

For then would we not performe our prayses and prayers with a yawning & heedles attentio , our thoughts being then fixed vpon other things ; but with all serious and recollected devotion we would exhibite gratesfull Prayses to God, and profitable Prayers for our selues and our Brethren. And then would be accomplished and fulfilled that sentence : *The Sacrifice of praise shall glorify me ; and there is the way , by which I will shew him the salvation of God.* Psal. 49. Fer diuine prayses offered vp as an Holocaust vp- on the Altar of the Heart , and heated with the fire of Charity , doe ascend vp , in an odour of wonderfull sweetnes , and doe obtaine , that a way may be opened to vs , by the illustration of the hart , to behold that true health or salvation , which God hath prepared for all that loue him. All which benefits those poore soules loose , who performe their Prayers with a wan- dring of the mind , and a voluntary driness of the Heart. And thus doe these men partake of the labour and

Les pâmes

paines with others , who pray , and sing Laudes to God ; but of the diuine consolation , and fast before hand of the Heauenly Beatitude , they partake not at all .

Of the meate and drinke of
the City of God .

C H A P . VIII .

Touching the Meate and drinke of the celestial Inhabitants , we thus read in the Apocalyps cap . 22 . And he shewed me a riuier of liuing water , cleare as christall , proceeding from the seat of God , and of the Lambe . In the middest of the streete thereof , and of both sides of the riuier , the tree of lyfe , yielding twelve frutes , rendring his fruit every moneth , and the leaves of the tree for the curing of the Gentils . I partly feare that some who read this passage , may wonder at the parcimony of the supernall Citizens , and may be perswaded that better prouisio of meate may be had in this our peregrination : for heere in Heauen we heare nothing concerning meate , but of the fruite of

of one treē ; and concerning drinke , but of the water of a riuier But let such Men (who thus talke) call to mynd , that in the terrestriall Paradise (where no doubt there were better meates , the are in this our exile and banishment) Adam had nothing els granted him , but frutes and herbs for his meate , & water for his drinke ; and neuertheles those frutes , herbs , and water exceeded the most delicious meates and wynes of this life , and yet were many degrees inferiour to the tree of life and liuing water of the Heauenly Paradise .

In this vale of misery , all Men are sicke , and haue their sense of Taste corrupted , through a certaine bitter sharpmes ; therefore to take avay all kind of loathing , they haue found out diuers sorts of meates ; But yet this delicate variety of meates so diminisheth the loathing , as that it engendreth many diseases . In the earthly Paradise all men were sound and healthfull , & the salubrity and sweetnes of those frutes , and of that water was of that vertue , as that it could with incredible delectatio , perfectly nourishe them (without any nauisous faciety) and con-

conserue them in their health : We may add heerto , that they had their meate and driske even abundantly , & this without any labour or paine of the body taken therfore. But howso- euer these matters were in the earthly Paradise ; doubtlesly the lively *VVater* and the tree of *lyfe* in the City of God are not meate and drinke commō to Beasts with men (as the Waters & fruities heere in the vale of our peregrination are) but they are of such worth , and in natnre so diuine, as that the Prophet not without cause thus speakeith : *Psal. 33.* *They shall be in- briated with the plenty of thy house ; & with the torrent of thy pleasure thou shalt make them drinke ;* for these meats and drinke are not corporall, but spirituall and diuine things. The *VVater* of life is *VVisdome* , which we thus read : *Eccles. 15.* *She shall give him VVater of wholesome VVisdome to drinke ;* And the tree of *lyfe* is that bread , of which is the same place we lykewise read : *She shall feed him with the bread of lyfe, & understanding.* For as *S. Austin* teacheth , in corporall nourishments one thinge is meate , and another thinge drinke ; but in spirituall nourishments one

one and the same thing is both meate and drinke ; to wit , *VVisdome* , *Vnder- standing* , or intelligence ; since *wis- dome* is meate , as it nourishesth ; it is also drinke , as it quencheth thirst.

Notwithstanding what is heere sayd , I grant also , that as by the wa- ter of *lyfe* , *VVisdome* may be signifyed so by the tree of life *Chaeity* ; for thus we fynd in *S. Iohn* , *He who loueth not, remayneth in death* , *1. Iohn 3.* And a- gaine ; *VVe know, that we are trāslated from death to life, because we loue the brethren.* And certainly as well to un- derstand , as to loue , are vitall Acti- ons. Therfore it followeth , that the drinke in the City of God, is to drinke of that lively riuier , which streameth from the fountaine of *lyfe* , which is God , to wit , to enjoy the participation of that *wisdom* , by the which God is wise ; the which wisdom is most high , and not to be expressed in words. And the meate of those Saints , is to eare of the tree of *lyfe* ; that is , to enjoy the participation of that ineffable Loue , with the which Goodnes it selfe (be- ing clearely seene) may be loued , and with the which God (who is infinitely good , and the fountaine of all good- nes)

nes) doth loue himselfe . What these things are , may after a sort , come within the compasse of our conjecture but of our Vnderstanding they canot , not euer shall , vntill we arrive to that Citty it selfe .

Now where S. John sayth , that the tree was vpon eyther syde of the riuier ; and that severall moneths it yielded forth fruite ; all this is to be vnderstood figuratively , that so by the similitude , or resemblance of corporal things , we may better apprehend spirituall things . For the Blessed Euangelist his scope was , to paint forth in words a tree of supreme goodnes and fertility , the which to performe ; he describeth a tree , which groweth at the banke of a Riuier , & which throughes owne goodnes , and through a continuall irrigation , bringeth forth fruit (not euery yere only , as other trees usually do , but) euery moneth . Neyther doth the Euangelist meane , that there is only one tree in the Heauenly Citty , but many trees of the same kind , which grow vpon both sides of the riuier , running though the middel of the Citty ; so as betwene one tree & another , the distance was not great , but

but of that conuenient space , as that the whole Citty may enjoy both the benefit of the Water , and the fruite of the tree . The goodnes of the tree is intimated and signified , in being called *The tree of lyfe* . The fertility thereof is shewed , in that it bringeth forth fruit euery moueth . Thus it falleth out , that the Inhabitants of that Citty haue euere new & ripe fruit : new (I meane) of the present moneth , & ripe of the moneth next past ; so as the fruit is neuer rotten , neuer dry , neuer vnpleasing to the tast . All which descriptions and circumstances do signify , and figure out the meate and drinke of the Blessed ; to wit , *Wisdom* , by the which they perfectly vnderstaad God , and *Charity* by the which they perfectly loue God ; And this meate and drinke of the Saints being of chiefe worth , are neuer wanting .

Now where the Euangelist speakeþ of the leaues of that tree conduing to the health of Nations , he may be thought to signify thereby , that during our banishment in this world , the fruities themselves of the tree of life are neuer sent to vs , but only certayne leaues of that tree ; the which al- though

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though they do not conferre eternall
lyfe, neuertheles they are very medi-
cinable to cure our diseases, to wit, the
Concupiscence of the flesh, Concupis-
cence of the eyes, Pryde of life, and
other such maladies, of which all of
vs cyther in a high, meane, or low
degree, are sick. These Leaues are the
diuine word of God, brought to vs,
by the Prophets and Apostles from
Heauen, that is, by diuine Reuelation.
O how sweet an odour do these lea-
ues breath forth to such, as haue the
spirit of our Lord! Reade the Pro-
phets, reade the Psalmist, reade the
Gospells, read the Apostles, Peter,
Paul, Iohn, Iames, and Iude, all these
leaues do euен breath forth Humility,
the Charity of God, Virginity into the
Readers hart, of all which the Philo-
sophers are wholy silent: but this we
are not to wounder at, seeing these
leaues are the leaues of *Paradise*, those
of the Philosophers, the leaues of the
Earth. Therefore (O Christian Soule)
gather these Leaues most diligently,
and make to thy self of them a daily
medicine; and from the worth of
these leaues, make a conjecture what
the fruit is; and loathing the draffe of
swine,

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swine, aspire with a breathles and in-
cessant desire, to this fruite of Eternall
lyfe which is above: of this meditate
and let the remembrance thereof be
ever deeply fixed in thy mynd.

*Of the Mysticall foundation of
the City of God.*

C H A P. I X.

VVE haue already taken into
our consideration the struc-
ture of the supernall *Ierusalem*, we
will now intreate of another structure
thereof. For a City doth not onely
containe the foudations, the wals, the
streets, but also the multitude of the
Citizens, who in regard of the di-
versity of their functions and offices,
are also said in a figurative sense, to
be the Foundations, Ports, or Walls,
and the lyke. And perhaps the gath-
ering, and liuing togeather vnder the
same Lawes, is more properly called
a City, then a continuation of a mul-
titude of houses vnder the same walls;
for thus doth *Tully* (*in somnis Scipionis*)
speake hereof: *Concilia cœtusque ho-*
minum &c. The familiarities, and com-

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panies

Janies of men , linked together within one Law , are called Cities . Of this celestiall City , which consisteth of Citizens , not only S. John , but also S. Peter , and S. Paul do speake . In the Apocalyps cap. 21. we read : that in the twelve gates , were seene twelve Angels , and the inscription of their Names were the twelve Tribes of the children of Israel ; and in the foundations were written twelve names of the twelve Apostles of the Lambe .

In S. Peter we thus readest Vnto whome approaching , a living stone , of men indeed reprobated , but of God elect and made honourable , 1. Pet. 2. And you as living stones , be you made &c. To come to S. Paul : he thus writheth Ephes. 1. Now therefore you are not strangers , and forreners , but are Citizens of the Saints , & the domestike of God , built upon the foundation of the Apostles and Prophets , Iesus Christ himselfe being the highest Corner-stone . Therfore from all this we gather , that the City of God hath for foundation or ground worke : the Apostles and Prophets ; for the doctrine of the Apostles and the Prophets doth support the whole fabrick thereof . For sayth

Is the beginning of salvation . Now sayth is reucaled by the Apostles and Prophets , eyther by writing , or preaching the mysteries of the Trinity , the Incarnation , the Resurrection of the dead , the glory of the Saints , Eternall punishments , and other pointes transcending humane reason ; all which we haue learned from the Prophets and Apostles , to whome God hath vouchsafed to reueale these Mysteries . For although Fayth hath no place in the blessed Soules , because that which they did believe , they now see (but what is seene is not believed , but knowne ;) notwithstanding the Prophets and Apostles are sayd to be the foundation of the supernall City , because Faith is the beginning of salvation , and therefore the beginning of Beatitude .

But because S. Peter teacheth 1. Pet. 2. That we (as living stones) are built upon Christ : And S. Paul 1. Cor. 3. sayth : Other foundation no man can lay besides that which is laid , which Christ Iesus : Therefore there is one foundation , and there are also twelve foundations , as S. Austin (in explic. Ps. 6.) teacheth , because in the twelve

Apostles Christ was: for he, or his Spu-
rit did speake and teach by thē. Hearc
the Apostle himselfe, 2. Cor. 13. *Do
you seeke an experimēt of him, that
speaketh in me, Christ?* Hearc Christ
himselfe saying; *VVho so heareth you,
hēareth me.* And in another place: *It
is not you that speake, but it is the spi-
rit of your Father, that speaketh in you.*
And it is not to be doubted, but that
one and the same spirit is of the Holy
Ghost, of the Father, & of the Sonne.
From whence we may further learne,
that by the twelue foundations, not
only the twelue Apostles are vnder-
stood, but also all those, who first pre-
ached the same fayth with them; since
otherwise S. Paul himselfe, Barnabas,
and the seauenry disciples (all who
were not of the number of the fore-
sayd twelue disciples) should not haue
belonged to these foundations; y^e
neither the Prophets themselves should
appertaine thereto; And thus (whic
God forbid) we should make the A-
postle lyar, who said, that we are
built vpon the foundation of the Ap-
ostles and Prophets.

But here occurreth no small doubt
to wit, How Christ can truly be cal-

the foundacion of this Edifice or buil-
ding, since he is the chiefē Corner-
stone thereof, as the Apostle speketh,
and is exaltec aboue the head of the
Angle, or Corner, as the Prophet af-
firmeth. For how can the same stonē
be in the highest and lowest place? be
in the foundation, and in topp of the
building? But he that shal call to mind,
that thei words are ysed in a Meta-
phoricall sente, will easilē conceave,
how by reason of diuers functions or
offices; contrary words may be applied
to one and the same person. For not
only Christ, who is both God and Ma,
but every Prelate in his owne Church,
is both the foundation, & height; because
as he is the foundation, he ought to
sustaine the burden or weight of the
Edifice; to tolerate the infirmitiēs of
all; and in this respect to be vnder all;
And yet the same Prelate, as being the
Summit, or height of the building,
ought to be aboue all, to comand all:
& to be obeyed by All Therfore with
much more reason, may Christ, as the
foudation of the Church, be of Power
to haue all vp, through his authority
and vertue: And withall, as he is pla-
ced in the head of the angle, may co-
oyne

ioyne two Wallz togeather, and con-
sticute one Peopel of the Gentils and
the Iewes; and so preside ouer All, and
commaund ouer All.

*Of the mysticall Port, or Gate
of the Citty of God.*

C H A P. X.

IT now followeth, that we consider the ports or gates of this Celestiall Ierusalem. The common exposition of Interpreters, is, that by the Ports are understood the Apostles; which expositours doe herein follow the iudgement of S. Austin, in expositi^{on} Psal. 86. But the Evangelist, Apoc. 24, speaking of the Gates, maketh mention of twelve Angells, & twelve Tribes of the Childeⁿ of Israel, whose names (he said) were written in the twelve gates of the Citty of God; but of the twelve Apostles he there speaketh not at all. Yet from hence it followeth not, that the sentence of S. Austin, (and of others following him) is false; since S. Iohn speaketh mystically, and not as the Words doe sound, and there spea-

speaketh as a Prophet, not as an Historian; and all that description of his is even most redundant of mysticall significations.

The Land of Promise was (by the joint consent of all) a figure of this Heauenly Citty. Abraham was the first to whom Promise of that Land was made, forthus doth God speake to Abraham: Gen. 13. *All the Land which thou seest, will I give to thee, and to thy seed for ever.* And the Apostle conspiringly saith the like: Gal. 3. *To Abraham, and his seed the Promises were made;* And a little after: *God gaue it to Abraham by Promise.* Isaac was the sole heire to Abraham, Iacob (who was the Sonne of a handmaid) being excluded, the Scripture thus speaking thereof: *The Sonne of the Handmaid shall not be heire, with the Sonne of a Freedeman.* The Sonne of Isaac, was only Iacob, Esau being excluded, who loued his birth-right; Of whome the Prophet Malachy thus speaketh: *I loued Iacob, and hated Esau.* Which sentence the Apostle speaketh to the Romans cap. 9. *The Heyres of Iacob, were all his Sonnes, which were twelve, not any of them being dis-
hertited*

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herited; And thus the Land of Promise
was deuided among the twelve Tribes
of Israel, as appeareth out of the Book
of Iosue.

Now this therefore is the cause; why S. Iohn in the *Apocalyps* said, that the names of the twelve Tribes of Israel were written upon the twelve Gates, to wit, because the Port or Gate of entring into the Land of Promise, was that Heredita y right, which belonged to all, and only the Sonnes of Israel. But as I noted a little above, the Apostle S. Iohn speaketh mystically; and by the twelve Tribes of Israel, are understood true Israelites, not according to the flesh, but according to the Spirit, and Faith; and consequently the twelve Apostles, and their spiritual Children are understood thereby. For as S. Paul expressly teacheth: Rom. 9. Not all that are of Israel, be Israelites. Nor they, which be the seed of Abraham, all be chilidren. Which Apostle little after compareth Israel to a Tree, of which many boughes are broken through incredulity; and others interred and implanted through faith. In this sense the Gentills, being conuerted to the faith, did begin to become

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the children of Israel; and many of the leues did cease to be true Israelites. Saint Austin doth monstrare and explicate all this points veri large, ly, thus writing: Ep. ad Ab. Are not these great wonderes, and a deepe mystery, that many not borne of Israel, should be Israel, and many should not be the Chilidren, who are the seed of Abraham? But how commeth it to passe, that they are not? and how commeth it to passe, that the other are? I will shew. Those are not the Sonnes of the Promise, who do not bonge to the grace of Christ, but are the Sonnes according to the flesh, so enjoying an empty name or title; and therefore they are not Israel, as we are. Neither are we Israel, as they are; for we are Israel according to spirituall regeneration; they are Israel, in respect of carnall generation. And a little after the said S. Austin thus further enlargeth himselfe, saying; Even among the Nephewes of Abraham, the Sonnes of Isaac, those two brethren (I meane) Esau, and Iacob who after was called Israel, this great and deepe mystery taketh place; of which point the Apostle speaketh, when by Isaac he maketh mention of the children of the Promise,

N belon-

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belonging to the grace of Christ. Certainly this Apostolicall and Catholick doctrine evidently sheweth, that according to the origine of the flesh, the Iewes did belong to Sara, the Israelites to Agar; But according to the mystery of the Spirit, the Christians did appertaine to Sara, and the Iewes to Agar. In like sort, according to the origine of the flesh, to Esau (who is also called Edom) the offspring of the Idumeans belongeth; and to Jacob (who was also called Israel) the Progeny of the Iewes appertaineth. Lastly according to the mystery of the Spirit, the Iewes belong to Esau, and to Israel the Christians.

Thus far S. Austin; Who fully instructeth vs, that Christians are true Israelites, not according to the flesh, but according to the Spirit, and consequently are the true Heyres of the Land of Promise, which is in Heauen. And thus it appeareth, that the Gates of heauenly Ierusalem haue the Names of the twelve Tribes of Israel written vpon them: because the Port or Gate by the which entrance is made into that Heauenly Land of Promise, is the right, or title of the inheritance of the Sonnes of God; who alone are true

and

The second Booke.

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and sincere Christians, being the Sons of the Holy Apostles, which are vnderstood by the name of Israelites, that is, by the Sonnes of Jacob the Patriarke. Now where S. Iohn addeth, that in those gates were twelue Angells; this signifieth, that the Angells are the keepers or warders of the gates; their office being to take care, that not any doe enter therein, who haue not right of Inheritance: And perhaps for this reason, S. Michael (the Archangell) is pictured with a paire of ballance or weights in his hand, in that by the Mystery of the Angells, subiect vnto him, he doth examine and weigh the merites of those, who doe seeke to aspire to this Heauenly Citty. Thus much touching the Gates.

Of the Mysticall stones of the City of God.

C H A P. XII.

THE rest of the Edifice consisteth of stones, which are all the fauill, that are built vpon the foundation, as the Apostles S. Peter, and S.

N 2 Paul

146 *Of Eternall felicity.*
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147 *The second Booke.*
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full, that are built vpon the founda-
tion, as the Apostles S. Peter, and S.

N a Paul

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Paul haue pericuously expounded, Now since this part of the building extendeth it selfe to all men , I hould it a thing conuenient, to consider the conditions and qualities , which are requisite for all those , who couet to be built vpon the foundation of the ~~Apistles~~ and Prophets , vnder the supreme Corner stome , Iesus Christ; so as they may not only be in the Citty of God , but chemiclues may be that high , and most happy Citty of God

Three things concurre to the end man may be built vpon so noble and worthy a foundation. First, that he be a stone; Secondly , that he be a *living stone*; iastly, that this stone be curiously polished , and squared. First then we ought to be stones, not Wood, not Hay, not straw , that so we may make a solid and firme Wall ; that is , we ought to be graue and stable Men , persevering in Fayth , in Charity , in Humilitie , in Obedience of the Commandements , and not suffer our selis to be carryed away and blowne to and fro with every wind of doctrine , as Heretiks are accustomed to be ; neyther violently to be possesed with

seueral

The second Booke.

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seuerall desires and Passions as some light and vnseddy Catholiks are wont to be . For not any of these Men are admitted by the builders of the eternal Citty , but only serue to make poore and weake cottages , which are after presently ouerthrowne and ruines . We ought also to be *living stones* , as S. Peter admonisheth , that is , to be full of Charity , of the Spirit of lyfe , as the Corner stome Christ is ; who though he once dyed in flesh , yet he euell liued in spirit , and according to the flesh did reviue, after he had tasted death , and is neuer after more to dye . Dead stones do buyld and make dead howses , I meane cordorall howses ; wheras the spirituall howse or rather the Citty of the great King (wh ch is both spirituall and Heauenly) requireth spirituall stones , and in this respect *living stones*.

To conclude , it is necessary , that we be stones artificially wrought and squared ; not stones vnpolished , and without forme , because such building is best sorting to the most noble Citty of all Citties. So we read , in Iudith 1. that *Arphaxad* (the King) did build the Citty *Ecbatanis* , of squared and

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cut stones. And if King Salomon bulit the Temple of our Lord heere vpon earth, of polished, carued, and curious stones ; what stones then ought to be vsed for the building of that Eternall Citty, which infinitely is exalted aboue all other Citties ? But this squaring & working is to be performed in this life and not in Heauen ; The figure, or Type wherof, was the building of the Temple of Salomon ; for thus we read in the third of the Kings cap. 6. *VVhen the House was building, neyther hammer, nor hatchet, nor any toole of Iron was heard in the House.* Because the stones were hewed, cut, and to perfectly and evenly squared far from the house of the Lord , as that when they were brought to the Temple , they were put in their place , without any noyse, or sound of the Hammer. Therefore we gather from hence , that no sound or blow of the striking Hammer shalbe heard in the Celestiall Ierusalem ; for ther shalbe no persecution, no tribulation , no penitentiall labour, no complayning, no dolour, no heauines ; And therefore the stones designed to the glory of this Heauely house, ought in this vale of misery and teares to be

polished

polished with strokes and pressures for thus the Church singeth,

*Tunsonibus, pressuris
Expoliti lapides,
Suis cooptantur locis
Per manus artificis,
Disponuntur permanfuri
Sacris edificijs.*

That is, *The Stones being polished with knockings & pressures, are made apt for their places by the hands of the Vorke-man; And so they are disposed for ever to remaine in the sacred buildings.*

Thus heer in this world the burden of penance is necessarily to be vndergone, since we all offend in many things, as S. Iames affirmeth cap. 3. Heer our carnall concupisences are to be tamed ; Here our proper Wills are to be ouercome ; Heere our Body is to brought into seritude ; Heere the buckler of fayth through an indefatigable labour is to be interposed against the fyery darts of vncleane Spirits : Since otherwise if we cannot endure the stroke of the Hammer , how can we then expect to be admitted by the Heauenly Architect, vnto the structure of the Celestiall House ? O ! that Men would vnderstood and conceaue , of

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how great good they deprive them-
selves, whiles they do auoyd and de-
cline the Hammer of persecution, and
cannot (at least will not) suffer any
incommodity or losse, any alperity, a-
ny thing bitter and aduerse vnto them;
they would then, doubtlesly change
their courses; they would ryme ban-
quettings and good fellowship into
fasting; delicate and costly apparel into
hayre-shirts; and idle discourses
and vnecessary words into watching,
and prayer. And if they suffered any
injustice or wrong at the hāds of false
Brethren, or open and professed ene-
mies, they would not (in requitall)
meditate vpon reuenge; but they
would giue thanks to God, and pray
euēn from their heart for their Ca-
lumnjatours & Persecutours, because
*The sufferings of these tymes are not cō-
digne to shew glory to come, that shalbe
revealed to vs. Rom. 8.* And in that;
*Our Tribulation, which is now momen-
tary and light, worketh above measure
exceedingly an eternall weight of glory
in vs. 2. Cor. 4.* And in that.

And certainly if we cast our eye
backe vpon those living stones, who
are gone before vs towards the stru-

The second Booke. 153

ture of this Heauenly edifice, we shal
behould eech one of them to haue by
hewed with knockings or strokes, and
polished with severall pressures. Chrys-
tian himselfe (the most precious Corner-
stone, who did not stand in need of a
ny hammering or working vpon) did
so suffer for vs, as that by such a suf-
ferance he did leaue to vs an Example,
who, when he was reviled, did not re-
uyle, and when he suffered, he threatened
not 1. Pet. 2. In like sort, all the Apo-
stles could say with S. Paul: *untill this
hour we do both hunger and thirst, &
are naked; and are beaten with buffets,
and are wanderers, and labour working
with our Hands; we are cursed, and do
bless; we are persecuted, and suslaine
it: we are blasphemed, and we do be-
seech; we are made the out-cast of this
World, the droffe of all. 1. Cor. 4.* What
may we relate of the Martyrs; did
not they all, being cut and wrought by
many tribulations, calamities, and
most bitter deaths, ascend to the edi-
fice of the Heauenly Ierusalem? I passe
ouer the Holy Confessours, Ancho-
rets, Virgins, Widdowes, and all o-
thers, gratefull to God, who had not
beene admitted to this Celestiall buil-

N 5 dng,

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ding, if they had not crucifyed their flesh with their vices, and had not proclaimed open warre and hostility euен against themselves.

Neither this refining and polishing of the liuely stones was necessary only after the comming of Christ; but it was practised euен from the beginning of the world. The first living stone was *Abel*, who was cruelly slaine by his owne brother *Cain*. The holy Patriarke *Joseph* was sculd by his Brethren. *Tobias* receaued these words from the Angell: *Because thou wast acceptable to God, it was necessary, that temptation should prove thee.* *Tob. 12.* The Angell said not, because thou wert a sinner, and hateful to God, it was needfull that thou shouldest be punished with blindnes and pouerty; But the Angell said: *Because thou art gratefull to God, as being a iust and holy man; therefore as a living stone, designed to the celestiall edifice, it was necessary, that thou shouldest suffer the hammer of Persecution.* Which of the Prophets escaped Persecution and Injuries comming from the wicked? What torments did not the blessed children of the *Machabees* endure? But let vs heare

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heare the Apostle (touching this point) preaching of the Saints of the Old Testament: *They had triall of mockery and stripes, and also of bands and prisons: They were stoned, they were hewed, they were tempted; they died in the slaughter of the sword: They went abroad in sheep-skins, in Goate-skins, needy, in distres, afflicted, of whome the world was not worthy; wandering in deserts, in mountaines, and dennes, and in the Caues of the earth.* *Heb. 11.*

And now, *o Christian Soule*, what canst thou reply hereto? If the hammer of the builder did not spare those Men, of whome the world through their eminent sanctity, was not worthy, that thereby they might be squared, laboured, and made fit for the celestiall Edifice: what then shall become of thee, and such as are lyke to thee, to whome sinne is pleasing and gratefull, but all penance & satisfaction for sinne, most grievous and vngratefull? One of these two fortunes perforce thou must undergo, to wit, eyther thou must be hampered in this life, or in Purgatory, or els thou shalt not haue any place in that sublime building, but in lieu thereof

the

the hammer of Hell, for all eternity
shalbe striking vpon thee. Why then
(O poore Soule) wilt thou not rather
weller to be wrought fayre & polished
in this life, through a short and slight
tribulation, then in the next lyfe to be
reprobated, and cast into that place,
where thou must suffer an euerlasting
and intollerable presure, and bruising
of the hammer ?

Neither oughtest thou to sleight
or little regard the Purgatory-refyning
and hammering in the lyfe to come ;
since that punishment (though not e-
ternall) is most grieuous and often-
times of longer continuance then any
Paine of this life. Heare S. Austin in
Psal 37. discoursing of this point. Di-
citur, *Saluus eris, sic ramen quasi per*
ignem &c. It is said. Then shalt be sa-
ued, as it were by fyare : And because it
is sayd, thou shalt be saved ; therefore
this fyare is contemned ; and yet is more
insupportable, then any thing which
man can suffer in this lyfe. Thus this
holy Father, who further addeth, that
the paines of Purgatory do exceed all
punishments inflicted vpon Theeues
and other malefactours, as also all
the torments of the Martyrs ; There-

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fore such men are euē fooles, and
deprived of all true judgement, who
contemne the fyre of Purgatory, and
do abhorre all tribulations of this pre-
sent lyfe.

But obserue how other fathers con-
spire with S Austin herein. S Bernard
thus writheth : Know you this that such
sinnes which are in this lyfe neglected,
shall be punished a hundred tymes more
in the purging places, euē till the very
last farthing be payed. serm. de obitu
Humberti Monachi. To conclude, S.
Anselm in these words agreeeth with
the former father : *Sciendum est, quia*
grauior est ille ignis &c. We are to know
that this fyre is more insufferable, then
any thing, which man can endure in
this lyfe. For all the torments heere vpon
Earth, are more sufferable and easy :
And yet men for the auoyding of those
paynes here, will performe any labour
whatsover imposed vpon them. How
much better then is it & more profitable
to do those things, which God commadeth
us, that thereby we may not suffer those
other paines, farre more horrible and
grieuous. Ansel. in explicat cap. 3. ad
Cor. 1.

Of

Of flying from the City of the World.

C H A P. XII.

Now having explicated the stture and building of the Cittv of God; it remaineth that we briefly shew, what is chiefly requisite, that men may be ascribed, and admitted Citizens into this most happy City. This may be declared even in one word; to wit, that we doe renounce and disclaime from the Cittv of this World, and that in the meane time we liue here, as strangers or pilgrims, for it is impossible for vs, to be both Citizens of this world, and Citizens in the Heauenly Cittv. And a man no sooner giueth (by dislayming from it) his last farewell to this World, but that he is instantly admitted into the bosom of the Cittv of God. But let vs stir more fully the earth, or mould, about the roote of this point.

Well then, there are two Citties set downe and declared to vs in the Holy Scripturs, The Earthly Cittv, which

which began in Cain, who first vpon earth builded a Cittv, as we reade in the booke of *Genesis cap. 4*. And the Celestiall Cittv, taking its beginning in Abel, of which Cittv not Abel, but God was the Builder and Workman, as aboue we haue shewed out of the Apostle, *Heb. 11. Babylon the Great* (which signifieth the Confusion) was a figure of that Cittv of the world: And *Ierusalem* (which is called, *Vixio Pacis*) was the type of this Heauenly Cittv, which is the Cittv of the supreme King. The Cittizens of the earthly Cittv are those, who not only in body, but in soule doe inhabite the earth; who euен adore the earth; who gape after earthly pleasures and profitts; who tumultuously fight and striue for them; finally who are wholly drawned in the pursuite thereof.

The Prince of this Cittv is the *Diuell*, who being cast out of the Celestiall Cittv, first possessed the Tyranny of the earthly Cittv: for though our Lord, approaching were vnto his Pas-sion said, *Iohn. 12. Now is the judgment of the world*; *Now the Prince of this world shall be cast forth*; and accordingly our Lord did truly drue him forth

forth with the staffe of his Crosse, and through the said Crosse did triumph over him, according to those words of the Apostle Coloss. 2. Spoyling the Principalities and Potentates, hauing them confidently in open shew, triumphing over them in himselfe ; notwithstanding this is not so to be vnderstood, as if the Diuell were whelmy cast out of this world, or had lost all Principality thereof, but that he is cast out from all those, and among all such hath lost his dominion and Emprise, as haue ranged themselves vnder Christ, and who flying out of the terrene City, are designed to the Heauenly.

That the Diuell exerciseth his rule and gouernment yet in this Citty of the world, the Apostle teacheth, when he saith : *Our wrestling is not against flesh and bloud, but against Princes and Potentates, against the rulers of the world of this darknesse* : Ephes. 6. Therefor as yet Sathan with his ministers hath his rule and gouernment in this world, and is Prince thereof, I meane, of worldly men, and Cittizens of the earthly Citty ; of which world S. Iohn saith cap. 3. *The whole world is set in wickednesse*. As if he world had said :

The

The world adhereth to its head, who is called *maligne*, or wicked transcentently ; or, the world is vnder the gouernment and power of the wicked Dauell.

But to proceed further. The Cittizens of this *Heauenly Citty*, are those, who being already blessed, doe reigne in the *Kingdome of Heauen* ; as also all those, who remaining yet in mortall body, doe inhabitate the Earth ; yet this not in Heart, but only in Body ; since in heart and soule their *Conuer-sation is in Heauen*, and they couet to be dissolved, and with Christ, who is the King of the Celestiall Citty. But now because the celestiall Cittizens are promiscuously mixed with the earthly Cittizens, therefore the holy Scriptures say (for greater distinction) That the Cittizens of Heauen are *in the World, but not of the World*; And that they are in the World, not as Cittizens thereof, but as Strangers and Pilgrimes, for S. Peter speaketh : *I beseech you, as Strangers and Pilgrimes, to refraine from carnall desires* : 1. Pet. 2. But of the Cittizens of the earth the Scripture changeth its style, and thus speaketh of them : *They are strangers of the Testa-
ment*

O

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ment, hauing no Hope of the Promise,
and without God in this world, Ephe. 2.
Now these things being thus, Let no
man deceaue himselfe, nor dreame,
that he can be a Cittizen of the World,
and withall a Cittizen of Heauen. The
Cittizens of the World, are of the
World; The Cittizens of Heauen, are
not of the World. To be of the world,
and not to be of the world, are con-
tradicitory, and incompatible toge-
ther; and therefore cannot brooke
any conuincion; In regard whereof
let those men then, (to whom the
world and earthly matters are grate-
full) not perswade themselues, that
they can haue any place in the Heave-
ly City, except they first goe out, and
(as it were) wholy forsake the world,
voyding their iudgements and wills
of all earthly Pleasures, and Bene-
fitts.

But because these Points are high
mysteries, and are vnderstood by few,
at least not thought and meditated on
as they ought to be; therefore to the
end, that no man at the last day may
pretend ignorance, there is not any
thing, which the Apostles and Eu-
angelists doe more often inculcate and
repeate,

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repeate, then this one point, Heare our
Lord: Ioan. 3. You are of this world, I
am not of this world. Againe, he thus
speaketh to the Apostles: If you had
beene of the world, the world would
loue its owne; but because, you are not
of the world, therefore the world hateth
you. Heare S. Paul 2. Cor. 3. The wi-
dome of this world, is foolishnesse with
God. And againe: You ought to haue
gone out of this world. And yes more;
That we may not be damned with this
world. Heare S. Iames: cap. 4. Know
you not, that the friendship of this world,
is the enemy of God? Whosoever there-
fore will be a friend of this world, is
made an enemy of God. Heare S. Peter:
Fly the corruption of the concupiscence
which is in the world. 2. Pet. 1. Heare
S. John: Doe not you loue the world, or
those things in the world: 1. Ioan 2.
And againe: If any man loue the world,
the charity of the Father is not in him;
And yet more cap. 5. The whole world
is set in wickednes. To conclude heare
our Lord himselfe, speaking in prayer
to his Father: Ioan 17. For them doe
I pray, not for the world doe I pray, but
for them, whom thou hast given me.
And the world doth hate them, because

Q 2 they

they are not of the world, as also I am not of the world.

Now from hence we may gather most evidently, that the world is so (as it were) excommunicated and cursed by God, as that Christ thinketh it not conuenient to pray for it. Yet may it be here objected, that if Christ doth not pray for the world, how is it said: *Ioan. 3. God so loued the world, as that he gave his only begotten Sonne*? What, doth the Father loue the world, and the Sonne hate the World? Or how doth the Sonne exclude the world from his prayer, which the Father doth not exclude from his loue? *S. Austin* expounding this later place, saith, that the world for whom Christ denied to pray, signifieth only the wicked; according to which acceptancē, the Apostle saith, *so that it may not be damned with this world*. *1. Cor. 11.* But we may here further say, Christ did not pray for the world because such things, as he then prayed for his Apostles, did not in any sort agree to the world. For he prayed for the gift of Perseuerance; *Keape them* (saith our Sauiour, *Ioan. 17.*) *in my Name*; And withall he saith, that

they might obtaine eternitē of glory, saying: *I will (Father) that where I am, they may be also with me, that they may see my glory*. But cheſe things are not agreeable to the world for neither is the world (except it be afore cleansed of its filth and ordure) apt for the Kingdome of Heauen even as it is not fitting, for a man that is besmyed with dirt in riding, to enter into the bedchamber of a King. God doth truly loue the world, and for it gaue his only Sonne, thereby to cleſe and purge the world, that it may be fit for his Kingdome; And so Christ prayed for his Crucifiers, not, that they shoulde perſeuere in that ſtate, in which they then were; but that his Father might pardon them, and in pardonning of them, might caule them to leaue, and goe out of the world. And therefore though Christ did ſay, *I do not pray for the world*; yet he adioyne a little after theſe words: *That the world may believe, that thou houldest me*. Thus the cloſure of all iſ; Christ prayed for his owne Disciples, not for the world; because except man doe ſirt goe out of the world, before he goe out of his Body, he can ne

uer arrue to the Kingdome of Hea-
nes.

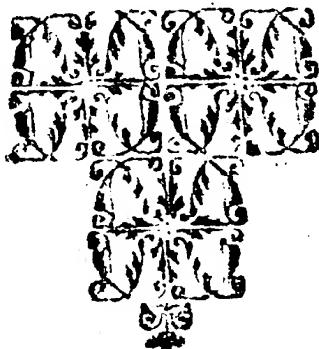
Whosocuer therefore doth thirst after that supreme and high City, let him hasten to goe out of the world, for feare least his last day may suddenly and vnexpectedly surprize him, and take him out of this life, when he shall be depriued of all hope of his conuer-
sion. But if he be once happily gotten out of the world, then let him forsake the same with all its concupis-
cences, that he may daily meditate only of the City of our Lord, and that he may euen protest with the Holy Prophet: *If I shall forget thee, O Ierusalem, let my right Hand be forgotten; let my tongue cleave to my mouth, if I do not remeber thee, if I shall not set Ierusalem in the beginning of my ioy.* Psal. 136. For this is the true Character, or Note of the Cittizens of the Eternall City; to wit, to be more desirous to want both tongue and hands, then to speake, or attempt any thing against the loue of God their Father, and their Celestiall Countrey; that so the beginning of their ioy, may be the City it selfe, which replenisheth its Cittizens with such beatitude, as that no worldly felicity

licity can delight them; and thus the only remembrance and expectation of future ioyes, is sufficient in this their banishment to comfort them.

I hold it conuenient, to close vp this Booke with the words of S. Austin, that such, who will not perhapps belieue me, may not doubt to giue credit vnto so great and worthy a man. This Father in these following words doth expresse, which is the true note of the inhabitants of the Citty of the world, and of the Citty of God, Thus he then writeth: *Omnis qui terrena sapiunt &c. All those, who are wholly immersed in earthly affayres; All, who doe preferre a temporary felicity before God; All, who seeke after their owne things, not after those of Iesus Christ, doe belong vnto th. t one Citty, which mystically is called Babylon, and which hath the Diuell for their King. But all such others, who bond their labours to things, which are supernall and aboue; who are euen absent in the meditation of Celestiall matters; who liue in this world with all sollicitude and care, that they doe not offend God, or sinne; who sinning, are not ashamed to confess their offences; finally who are humble, meake, baly,*

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holy, iust, pious, good: All such (I say),
belong to that one City, which hath
Christ for its King. Thus saith Saint
Austin, in explicit. Psal. 61.



16



OF THE ETERNALL
FELICITY
OF THE SAINTS,
Under the Title of the House
of God.

THE THIRD BOOKE.

That all the Blessed are the Do-
mesticks, and Sonnes of God.

C H A P. I.

 Rejoyced in these thinges,
which were said to me: VVe
shal go into the House of our
Lord sayth the Royall Pro-
phet, Psal. 121. Certainly it is a great
and ineffable cause of rejoycing for a
good and faithful seruant after he hath
R . . . paynefully

painefullly laboured in the Vineyard, or
hath multipliyed his Talents, through
negotiation and trafficke, or (as first)
hath gained the Prize in the race; or
hath deserued the Crowne in warre &
spirituall fight; or hath diligently fed
the sheep committed to his charge,
courageously and valiantly defending
them from wolues; for then such a
man, after the accomplishment of all
these his labours, doth with all alacri-
ty & cheerfulnes enter into the *House*
of his Lord. But let us first consider,
why that is called a *House*, which a
little before was called a *City*. Truly
we cannot thinke, that the cause of
this appellation is, that this *House* is
strait, or narrow, and therefore doth
deserue the name of a *City*; since in-
deed it is of that largenes, as that in
greatnes, it giueth not place to any
City, or *Kingdome*. Giue care to
what the Prophet *Baruch. cap. 3.* (by
way of acclamaaion) speaks hereof:
O Israel, how great is the House of God,
*and how great is the place of his Posse-
sion!* It is great, and hath no end. Why
then may not so great a *House* justly
be called a *City*.

The first reason heerof then is, be-
cause

cause the blessed, though they be spred
throughout the Kingdome of Heaven,
are the domestiks and familiars of our
Lord. For perhaps a man might ima-
gine, that if mention were made on-
ly of a Kingdome, or of a *City*, that ma-
ny might be in the Kingdome of Hea-
uen, and in the *City* of God, who did
neuer see God, nor wereuer admit-
ted to speake or haue any entercourse
with God but onely by the mediation
of other greater Saints. But because
the matter standeth farre otherwise;
and that all the Saints do ever see God
do cōuerse with him, and do speake to
him face to face; whether they be the
supreme Seraphims and Cherubims,
Patriarches, Apostles, Prophets, inferi-
our Angels, and the lowest Saints. For
euen of our Angels Gardians, who be-
long to the least degree of Angells, our
Lord thus saith: *Matth. 18.* *Their An-
gels in Heauen alwayes do see the face
of my Father, which is Heauen.* And
the Apostle writing to the *Ephesians*
cap. 4. auerreth, that all the Saints are
not only the *Citizens of God*, but euen
the *domestick friends of God*. There-
fore from hence I inferre that the ha-
bitation of the Saints is not only cal-
led

led a *City*, but also a *House*. There are doubtless divers *Māsions* in Heaven, to wit greater, and lesser; there are also severall *Crownes*, some more illustrious, others not so illustrious, according to the disparity and inequality of merits; neuertheles all those *Cittizens* are blessed and happy, and are cleane in hart, and replenished with *Charity*. We may then from hence cōclude, that there is no *Saint*, who is not in that celestiall house, and who feeth not God, and conuerteth not with him, as a domesticall and familiar friend; howsouer contrary heerto in other Kingdomes and Cities, there are many, who neuer see the King, and most few they are, to whome he vouchsafes any speach, or familiarity.

Another reason, why the *City* of God is called a *House*, may seeme to be, in that in a *City* many do see the King, and do speake to him; yet all those are not the *Domesticks*, *Sonnes* & *Heyres* of the King; but only those, who dwelling in the Kings Pallace, are acknowledged by the King, for such. But now in the *Kingdome of Heaven* and in the *City of God*, all the *Saints*, whether

whether of higher or low degree, are truly the *Domesticks* of God, and Brethren of Christ; & by reason hereof they are linked togeather in the strait conjunction of fraternity or brotherhood; so as the *Superiours* among them do not contemne their inferiours, neither with them is any cōtentation or malignity. For when our Lord did teach the *Peter nōſſer*, that chiefe Prayer, which is daily to be recited; he in these words excluded not any man; and when at the day of judgement he shall say: *Come you blessed of my Father, posſeſſe you the Kingdome, prepared for you from the foundation of the World. Matth. 25.* he shall not except any out of this most confortable invitation. And when the Apostle said to the *Romans*, cap. 8. *whosoeuer are governed with the spirit of God, those are the Sonnes of God; and if Sonnes, Heyres also; Heyres truly of God; and Coheires of Christ*: He in these words shutteth out no man, whether great or litle, so that he enioyeth the Spirit of God, and will suffer himselfe to be sternen and guided therewith. Which one Point is doubtfull common to all the regenerate in Christ,

Of Eternall felicity.
 Christ, perstevering in Fayth, Hope, Charity. In like sort S. Peter, 1. Pet. 1. promiseth to all the regenerate, an incorruptible inheritance, incontaminat, and not decaying, being reserved in Heauen. To conclude S. Iohn without any exception thus preacheth to all the iust: *See (I pray) what manner of Charity the Father hath given vs, that we should be named, and be the Sonnes of God. 1. Iohn 3.*

From all this then we gather that the Place of habitation of the Saints is a *House*, and not only a *City* or *King-dome*; in which house all are Domestickes, Sonnes and heires of the great King, and all of them are beloued of God, as Sonnes, and of Christ as brethren; & that they may by good right say with the Prophet: *Psal. 132. O how good and pleasant a thing it is, for brethren to dwell in one?* For what greater consolation and comfort can be imagined to a man, then to conuerse with innumerable Angels, with men of all degrees, eyther superiour, equall, and inferiour to him, and he to be beloued of them all with most sincere affectiō, as a brother, to be vsed as a brother, & imbraced & entertained as a brother?

Of

Of the greatnes, and Beauty of the House of God.

C H A P. II.

A Nother reason, for which the Habitations of the Saints is called a *House*, may be taken from that, *Houses* (especially the houses of Kings) haue many ornaments in their Hals, in their Bedchābers, in other withdrawing roomes, which the rest of the City doth want. For who can recouer the Arras, Tapstry, precious vestrīes, plate of Gold and Siluer, with the which the Palaces of Kings do glittre and skine? Neither are these interiour ornaments only of great worth and pryce; but also the externall and outward building it selfe is accustomed to be most admirable for the goodly marble, stately Pillars, guilded Porches, hanging gardens, and such other delicacies, which is ouer long to relate.

Solomon King of Ierusalem, after he had built a Temple to our Lord, with such cost and charges, as was fitting, did

did make a Pallace for himselfe with such profuse cost, as that he spent thirteene yeares in the building of it ; although he had many Maisters and Overseers of the whole Fabricke , and had (at hand , with small labour) great store of precious and curious marble , and other stones , and abundance of Cedar-trees. And not wihlesse charge and magnificence did he erect a Pallace for his wife , being the daughter of the King of Egypt , so sumptuous ; as it seemed incredible. Therefore when the Sacred Scripture calleth that Habitation , the *House of God* , which in other passages therof , it calleth the *City of God* , and the *Kingdome of Heauen* , it seemeth to insinuate , that all that Citty , and Kingdome is as resplendent and glorious , as any Regall house or Pallace. For as we haue learned aboue , out of the Prophet *Baruch* ; the *House of God* , is of that largenesse and extension , as that it is able to comprehend and containe the whole *Kingdome of Heauen*.

It seemed (a little aboue) a thing worthy of admiration , if any whole Kingdome should appeare to be of that

that splendour and fayrenesse , with which its chiefe City is adorned : Who then will not rest astonished , when he shall thinke , that the whole Kingdome of Heauen is styled the *House of God* , in that , it is all stately , all fayre , all precious , as besemeth the *House of God* to be ? Therefore with good reason did the Prophet *David* burst forth into those words : *Psal. 83. My soule euuen coueteth , and fainteth unto the Courts of our Lord*. For who doth not thirstingly desire to see and possesse a most noble Kingly house , which in its spacious greatnesse may equall any Kingdome ? As on the contrary , to see and enjoy a most ample and large Kingdome , which for ornaments , splendour , and magnificence may contend and compare with any Princely house or Pallace ? Neither would our soule only desire the fruition of such a *House* & such a *Kingdom* , if attentively it did thinke thereof , and confidently belieue the same ; but it would be wholly absorpt , and euengaint , and transgresse its owne limits through the incredible beauty , and worth of so great a matter.

But (alas) we , who lie vpon the
P s ground ,

ground, and are become thrall to temporalities and earthly things, and doe admire so much what we here see, doe little busy our thoughts with invisible matters; we bearing our selues herein, like to little children, who never going out of their Fathers house, doe so loue that poore Cottage, as that they never once thinke of the Pallaces of Kings. In like sort, we imitate herein the Countrey-peasants, who never saw any City, but are busied in tilling their ground, and in repaireing their poore wodden, and clayie house; never thinking on Pallaces, Towers, Theaters, Honours, dignities, increasing of siluer, chargeable banquets, and the like. And perhapps these Rusticks and Children are more happy, then many rich Cittizens, and great Princes; because those things which are in this world much prized and highly esteemed, are commonly attended on with more anxiety, care, and danger, then with solid profit and dignity. But the goods, which are in that Heauenly house of our Father, are inestimable; neither are they accompanied with any sollicitude, discontent, or perill; but are exempted from all griefe

griefe and molestation; and this, not for any short time, but for all Eternity.

Therefore S. Paul, who was neither a Chld, nor a Rusticke, and who well knew the goods and commodities of this world; for he was a man most learned, and conuerced with most wise men; He also had beeene in the House of God, and had perused and viewed the Heauenly City, as being rapt into the third Heauen, doth thus speake of himseife: 2. Cor. 4. We *not* considering the things which are seene, but which are *not* seene; for the things that are seene, are temporall; but the things that be *not* seene, are eternall.

And againe: Phil. 3. Our conuersion is in Heauen. And according here-to he exhorteth vs all: Colloff. 3. To seeke the things, which are aboue; where Christ is sitting on the right hand of God. And to mind the things which are aboue, *not* the things which are upon the Earth.

Of

Of the Dyning Chamber of the House of God.

C H A P. III.

A Nother reason, why that, which is cal ed a **City**, and a **Kingdome**, is also called the **House of God**, may be taken from those words of our Lord, *Ioan. 14. In my Fathers House there be many mansions*: Thus we see, that in Houses, there be Chambers or Parlours to dine and sup in; Chambers also for men to take their repose and sleepe; Halles, and other spacious rooms for the exercise of severall Actions, which out of the House are not accustomed to be done. But to begin with the *Great Chamber* (as I may say) or place of Refection: Certainly there is a place in the *House of our Lord*, in which all the Saints are not only fed with Princely viands, but (which is wonderfull, and scarcely credible, were it not that the Holy Ghost teacheth vs so much) where the King himselfe shalbe girded and prepared to minister and serue the Table.

For

For thus doth our Lord himself speake: *Luc. 12. Blessed are those seruants, whome when our Lord commeth, he shal find watching: Verily I say unto you, that he will gird himselfe, and make them sit downe, and will come forth, & minister unto them.* What kind of banqueting House is this? Who euer heard of the lyke? The Lord standeth, the servant sitteth downe; the Lord is girded, that without any hinderance or let, he may wayte; The Servant is vngirded, that so more free'y and commodiously he may sit at Table: The Lord goeth vp and downe, to bring in and serue the meates; The Servant quietly feedeth vpon those Princely viands. O, if we would seriously take these things into our consideration, how loathing and cloying would all earthly pleasures seeme vnto vs?

Our Lord did sometime gird himselfe with a towel, that he might wash his Disciples feete. *Peter was affrighted at this sight, and could not endure that his feete should be washed by his Lord.* But *Peter was iustly affrighted, because he saw the i[n] maiest humbled, to the end to give an Example of Humility to his seruants.* But in that

Celestiall

Celestial Mansion, the ministracy of our Lord, is not of humiliation, but of dignation or vouchsafing; for the seruants of God in Heaven shall not need any example of humility and submissenes, since not one of them shall be once touched with any pryd of mind, but they all shall be confirmed and strengthened in all kind of vertue. Therefore that girding of our Lord doth signify, that he shall so freely, so readily, and without any delay be present to every one of his Seruants and Brethren; cuen heaping vpon them all goodnesse, as if there were no other imployment remayning for him, but only this.

O Christian Sou'e, what thing is this? would to God, thou wouldest once truly conceaue and vnderstand, what honours and true pleasures our Lord will abundantly bestow vpon his seruants for ever. For certainly if the thought and cogitation heereof did deeply descend into thy Hart, thou as euē boyling in seruour of spirit, wouldest gird thy loynes togeather, and wouldest prostrate thy self most cheerfully in all obsequy and seruice before our Lord. And if any one of thy bre-

thren

thren (oppressed with want) did meeete thee, thou wouldest not onely not disdaine him with a scornefull and side-cast eye, but euен dilating thy Bowells of Charity, thou wouldest with all willingnes refresh and feed him; solacing thy selfe with those wordes of the Ghospele, *Matth. 25. Amen, I say unto you, as long as you did it to one of these my least Brethren, you did it to me.* Now where it is sayd, that our Lord shall make all his seruants to sit downe, this sheweth, that they being admitted into the *House* of his Father, may most safelie, and without any danger, or sollicitude repose and rest themselves, and enjoy all those goods, with the which the *House* of our Lord is replenished: for there shall not be any after, who eyther by force, or by deceipte shall deprive them of the fruition of the same.

To conclude, where further it is said, that our Lord himselfe passing vp and downe, shall minister and serue; the meaning hereof is, that the chiefeſt dainties and meates of the Saints are in our Lord himselfe; for He, is the *Bread of life*: He is the *fountaine of Ywisdome*; He is that *hidden manna*, which

which no man knoweth, but he who receaueth and tasteth of it. Therefore our Lord passeth through all, he ministreth to all, vnspeakable Viands and Banquets, the which doe satiate without fastidiousnesse, and fill without satiety.

Of the Bed-chambers of the
House of God.

C H A P. III.

Let vs passe from the Chamber of Repast, to the Chambers of Rest and repose. David saith: The Saints shall rejoyce in glory, they shalbe ioyfull in their Bedds. This Bed is nothing els, then a full and continuall Repose of the Saints; and of that sleepe which the same Prophet Psal. 126. thus praiseth, VVhen he shall giue sleepe to his Beloued, behold the inheritance of our Lord. Of which point he thus speaketh: Psal. 4. In peace, in the selfe same, will I sleepe and rest. To conclude, This is that Rest, of which it was thus said to S. John. Apoc. 14. VVrite: Blessed are the dead, which dye in our Lord; for hence

hence forth, saith the spirit, they shall rest from their labours, for their works follow them.

This is a great felicity, and peculiar only to the Blessed. For in this life there is no man wholy disburdened of all labour; and euen those men, who seeme most to be at rest and quietnes (to wit, noble and rich men) are comonly pressed with greater anxieties. And therefore not without cause did our Lord cōpare Riches vnto Thornes in the Parable of the Sower: Matth. 13. And Job saith cap. 7. *The life of man is a warfare upon the Earth.* And one of his fellowes conspiringly thus auerreth, Job. 5. *A man is borne to labour, and a bird to fleye.* But Ecclesiasticus more copiously doth inlarge himselfe vpon this point, thus preaching: cap. 4. *Greet trauell is created to all men, and a heauy yoke vpon the chil- dren of Adam, from the day of their comming forth of their Mothers wombe, vntill the day of their burying into the mother of all.* Their Cogitations and feares of the Heart, imagination of things to come, and the day of their end- ing, from him that sitteth vpon the glo- rious Seate, unto him that is humbled

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is

in earth and ashes ; from him , that weareth Hyaciuth , and the Diademe , even to him that is couered with rude sackcloth. Thus Ecclesiasticus . In which words he teacheth vs , that no mortall man is at any time made entirely partaker of Rest .

But to the end, that all men may understand, of what worth and moment the sleep , that is , the sweet Repose of the Saints , is to be respected , therefore I will (as it were) lay open the seuerall points of the former sentence . First then he saith : Great trauell is created to all men , and an heauy yoke upon the children of Adam . Here occupation & busines is opposed to rest ; But because many are busied in things comfortable and pleasant , as in hunting , playing , singing , and the like ; therefore Ecclesiasticus addeth , an heauy yoke ; thereby to shew , that he speaketh of a laboursome , vnpleasant , and toylesome occupation , with which no man is delighted , and which All endeavour to decline and auoid . And this most troublesome occupation , or negotiation he affirmeth to be created for men ; that is , adioyned and assignd to man , even from his Creation ,

as an individuall and inseparable Companion . Which point he further explicateh (that men may better vnderstand his meaning) by adioyning these words , From the day of their comming forth of their mothers wombe , untill the day of their burying into the mother of all . Therefore a more mild and gentill course is taken with Oxen , which beare the yoke in the day-time , and rest in the night , then with men , who both day and night are forced to beare the yoke of labour , and sollicitude . And after this , Ecclesiasticus briefly toucheth vpon particular troublesome molestitions , which like vnto a most heauy yoke , doe press and bow down even the necks of mortall men , saying : Their cogitations , and feares of the hart , imagination of things to come , and the day of their ending .

Thus we see , that the first part or Scene of their laborious and painfull trauell , is a cogitation of thinges to come . For a worldly man is ever anxious and carefull of the day to come , saying to himselfe : What shall heuer fall out ? Shall we lose the smal good which we now enjoy ? And from this riseth a continuall feare of the Hart ,

which never suffereth a Man to remaine and quiet. Now this intense cogitation is two-fold. For one part is that, which the mynd frames and figures out to it self. The other is necessary, and such as no man can auoyd. Of the first, he saith, *Imagination of things to come*; of the other, *the day of their Ending*. A man doth imagine, that is, he doth frame to himselfe divers expectations of future things and perils, which do no leſſe torment him, then if it were certaine they should come to passe, and take effect. But the greatest torment to man, is the cogitation and feare of death, which *Ecclesiasticus* aboue calleth, *the day of mans ending*; the which day all men haue in so great an a horroure, as that the Apostle, *Heb. 2.* calleth it a *continall seruitude*: since the ineuitable expectation of death doth make better, and (as it were) put *wormewood*, into all the sweetnesse and delicacies of this life.

To conclude, *Ecclesiasticus* addeth, that this laborious occupation and trouell is so common to all the Sonnes of *Adam*, as that euery one of them from the first to the last (cuen from him,

who

who sits enthroned in the Chayre of Soueraignty, and weareth the Diadem, and Hyacinth, to the poore & despicable man, who liueth vpon the ground, and weareth sackcloth) is made thrall thereto. Thus in all these things men after the sinne of *Adam*, are made more vnhappy then beaſts. For beaſts liue without feare; are not ſollicitous and forverting for the morrow; neither doe they remember the labour once paſſed; neither are they affrighted with expectation of things to come. And therefore the foresaid wiſe *Ecclesiasticus* doth heere teach, that this burdeneſome yoke is layd vpon the Sonnes as *Adam*; partly to exclude beaſts, as exempted from this yoke; and partly to ſhow the cauſe of this miſery; which is, the firſt ſinne of the firſt Man.

But this is the height of all miſery, to thoſe who labour, and couer not to ascend to the *Celeſtiall Houſe* or manſion; to wit, that in this life they ſuffer a grieuous yoke, but a farre more grieuous ſhall they find in Heli. For here in this life no man is free from labour; yet is his labour eafeſed, being ioyned with ſome conſolation; but at

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190 *Of Eternall felicity.*
ter this life in Hell, all labour and dolour is without any comfort or repose: Only in the blessed House of God, Rest is without any labour, and consolation without any dolour. Therefore the Prophet Psal. 149. iustly pronounceth, *The Saints shall reioyce in glory, they shalbe ioyfull in their beddes.* Because they shall not rest, as men sleeping, who do not feele or perceave their rest; but they shal rest with great exultation and ioy: well knowing and acknowledging with an eternall gratitudo the good of their most happy rest and quietnes; it being most free from all labour, grieve, feare, or molestation. Certainly if no other good were in the House of our Lord, but onely this everlasting Rest, were it not (thinke you) worthy to ouer-ballace & weigh downe all the labours, paines, and dolours of this life? And if in Hell there were no other torment, then an everlasting and vnquier watching, did it not deserue to be redeemed with all daily and nightly Prayers, & other penance whatsoever?

O how pleasant and gratefull will it appearre to the Saints, at their departure out of the world, to behould an end

The third Booke.

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end of their labours, and other their paines; and on the other syde, how bitter will it be to the wicked, at their lyke leauing this world, to see, that neuer after they are in hope for any relaxation or ease of their labours, and dolours? Death is said to be the greatest, and last of all terrible things; yet because death seemeth to haue some respiration or rest from paines, therefore those miserable wretches, who shall descend into Hell, shall seeke for death, and shall not find it, & they shall desire to dye, and death shall fly from them. Apoc. 9. Therefore the want of al Rest shalbe iudged a greater euill and infelicity, then the last and greatest of all terrible things. And yet neuerthelesse such is the blindnes of Men in this world, as that they repute it nothing, to lose euerlastting rest & quietnes, and to descend to that place, where torments shall admit no eale, rest or intermission whatsoeuer.

Of the Princely Court of the
House of God.

C H A P. V.

IN a House there are severall roome, designed for severall busynesses and negotiations; but in that supernall & blessed House there shalbe but one Office or busynesse, common to all the Saints, to wit, the praysing and lauding of the King of Heauen. Here in this life diuers doe busy themselues to gather and heape vp money and riches; others to aspire to honour and dignety; others to adorne themselues with learning, that so they may be able to teach; others againe apply themselues to mechanicall Arts, thereby to provide things necessary, for the sustentation of their life. But in that region and habitation of Immortality, there shalbe no penury or want, no ignorance, no necessitie, no ambition; since all, being contented with their present state, shall desire nothing more; but shall be wholly occupied and busied in the fruition, loue, and prayses of their

their chiefe and supreme good.

But it may be, some men will say, that the office of praysing God in Psalmes and Hymnes, and especially in reciting the Canonickall Hourses, is accompanied with labour, and of the Spirits; and herupon perhaps some will auerte, yea accomplainte, that a heauy burden is imposed vpon them, in that they are commanded to spend daily so many houres, in singing in the Churche, and in praysing of God. To this I answere, that to performe laudes and prayses to God by Prayer, is in this lyfe a *Merit*; & in the Eternall lyfe a *Reward*; and from hence it cometh, that the exhibiting of laudes & prayers, is her laborious and painful to many, which in Heauen shalbe most pleasant and ioyfull. For now we read and sing many passages, which we do not understand: besides during our tyme of prayer, we are not a little troubled in driving away idle & vaine cogitations, as so many most impertine flies. To conclude, the Body, which now stands subiect to corruption, cannot long be iarent to the fuctions of the Soule without weariness: but in that blessed Country, the Body

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Body shalbe immortal, it shallbe impasseble, the fleyes of d strachors and vnnecessary thoughts shalbe absent; And (which is the chiefeest) the performance of diuine seruice and pray-ers shalbe nothing els, then the exer-cise of Felicity: and therefore if eternall Felicity shall not be troublesome, then shall not the eternall praysing of God become troublesome. That our prayses and laudes exhibited in Hea-uen to his diuine Maiestie shalbe the exer-cise of our Beatitude, the Prophet teacheth Psal 84. saying : *Blessed are they that dwell in thy house, O Lord; for ever and ever they shall prayse thee.*

For as it appertaineth to Beatitude, euer to loue, and have the eye fi-xed vpon the chiefeest good; so also it belongeth to the exer-cise of Beatitude euer to admire and prayse the pulchri-tude & beauty of the said chiefe good. And as no man shalbe tired with louing God, so also he shall not be tired in praysing of God. We may adde heer-to that we shall not onyl be not weary of louing and seeing God; but neither shall we be weary in contemnating and praysing the workes of God; all which workes shall euer be present in our

our sight, and shalbe manifesting their owne admirable splendour & beauty. And we cannot prayse the workes of God, as very fayre; but withall we must prayse and offer vp incense of laudes to the outhour of those workes, which shall euer proclaim, *Ipsa fecit nos, & non ipsi nos;* He made vs, and not we our selues. To conclude, as we shall never be able to forget the benefitts, with the which God doth daily, euen ouerwhelme vs, and hath tyed vs to him by certaine indisoluble knots (as it were) of loue; so also we cannot, but euer be prest and ready to spend our voices and breath in the praises & lauds of so great a be-ne-factour. Therefore let vs conclude with S. Austin l. 22. de Ciuit cap. 20. and let vs burst forth with him in like feruour of speach, saying : *What other thing shalbe there performed, where neither it shall be intermitted through any sloth, nor undertaken through any want? God himselfe who is the end of our desires, shalbe feene without end, shalbe loued without irksomnes, and shalbe praysed without wearisomnes. This function, this affection, this exer-cise shall doublely be common to all, as euen*

eternall lyfe is common. For there we shalbe at leasure, and we shal see, and and we shal loue we shal loue; and we shall prayse. Thus behould what shall be in the end, without end. For what other end shalbe assigned to vs, but to come to that Kingdome, f which there is no End? Thus S. Austin.

Of the first Part of the Port, or
Gate of the House of God,
which is Fayth.

C H A P. VI.

These former Points being alread-
dy explicated, one thing yet re-
maineth to be considered; that is, to
shew the Gate, by which we may be
able to enter into this most happy
House. But our Lord himselfe doth
not only shew in the Ghospell, what
this Port, or Gate is, but with all hath
foretould, that it is very straught & nar-
row; admonishing vs thereby, that
we labour and strive to enter therat.
For he being thus demanded: *Luc. 13.*
Lor., be they few, that are saued? He
replied saying: Strive to enter by the nar-

The third Booke. 197
row gate; because I say unto you, ma-
ny shall seeke to enter, and shall not be
able. But, when the goodman of the
House shall enter in, and shut the dore,
and you shall beginne to stand without,
and knocke at the dore, saying, Lord
open to vs; and he answering shall say
to you: I know yoe not. Depart from
me, all you VWorkers of iniquity; there
shall be weeping and gnashing of teeth.
Thus our Lord. By which wordes he
evidently enough teacheth that the
Gate of the House of God, which is in
Heauen, is very narrow, although the
House it selfe be most ample and large;
and that through the straunes therof
many shall not enter, who otherwise
willingly wou'd; and therefore they
are not to enter, because they couet
indeed to enter, but they are loath to
suffer any thronge, or pressure

But let vs explicate, from whence it
proceedeth, that the Gate of so ample
and great a house, is strait. Well then,
a Gate consisteth of foure parts; That
is, of the Threeshould, the Traosome
ouer the dore, and two side-stones;
thus a Gate consisteth of foure stones;
One below, another aboue, and two
on the sides. These foure stones in this

our Gate, are four vertues altogether necessary, for a mans entrance into the House of God; to wit, *Faith*, *Hope*, *Charity*, *Humility*. *Faith*, and *Hope*, are the laterall, or side-stones; *Charity* the Transome-stone aboue, *Humility*, the threshold, which is worn and troden vpon with feete; But all these stones, I meane all these vertues haue in themselves but a small longitude, and latitude or breadth; so as they are narrow in themselves, and doe make a most strait entrance.

Let vs begin with *Faith*. The Christian and true *Faith* doth suffer such straits, as that except mans judgment doe offer to it selfe violence, and endure it selfe to be brought into captiuitie, and (as it were) enthralled; no man is of power to enter by it, into the Celestiall house. And this is the meaning of those words which the Apostle writeth to the Corinthians 2. Cor. 10. Bringing into Captiuitie all understanding, unto the obedience of Christ. For the Fayth of Christ propositeth many things to be believed, the which do so farre transcend a reason, as that it is most hard to giue assent vnto them; & yet the sayd Fayth doth command

command these points so constantly & vndoubtfully to be believed, as that a man ought to be ready rather a thousand tymes to spend his life, then to deny but any one Article thereof. Certainly great are these straits, & therefore the leſſe wonder it is, if but few men do overcome such difficulties. And this is the reason, why so many do apostate from the truth, to the Mahometans and Heretikes; for all these haue taken away the straits of Fayth, and in lieu thereof haue made the Gate more large and spacious; by the which notwithstanding a man goeth not to lyfe, but to perdition, according to that sentence of our Lord, Matth. 7. Broade is the Gate, and large is the way that leadeth to perdition; and many there be, that enter by it. Certainly every Man is carried with a naturall propensiou and desire to know, as the Philosopher writeth in his metaphysics, & therfore he is slow in giuing any credit to such speculations, except eyther they can be demonstrated, or at least fortified with ſtrōg probabilities.

The Apostle S. Paul had experience hereof in himſelfe, who though he preached, as being instructed therin both

both by infused, & laboured doctrine, as also by the miraculous guyft of the tongaes; yet when he was to teach the Resurrection of the dead, there were not wanting some, who did deride and scorne him therefore; and others, who in plaine words thus reprehended him, *what is it, that this Word-sower would say?* In lyke sort, when he preached Christ crucifyed, he was reputed a foole with the Geniis, and the Iewes did suffer a scandall therein, as himself witnesseth. 1. Cor. 1. And from this source it streamed, that the old Heretickes by dilating & enlarging this narrow gate, did set abroach diuers errors. For some of them tooke away the mystery of the Trinity, as the *Sabellians* and *Arians*; others the mystery of the incarnation, as the *Nestorians* and *Eutichians*; others againe the Resurrection of the dead, as the *Origenists* &c. But all these ports or Gates (and almost 200. more) because they were builded by humane and weake Architects, and did want a solid and fime foundation, did decay, and became so ruinous, (as I may say) in a short tyme, as that scarcely their Names are now extant; neither should

Should we at this day take notice of their names, had they not beene recorded in the Bookes of Catholike Writers, who first impugned them, as *Irenaeus*, *Philastrius*, *Epiphanius*, *Austin*, *Theodore*, and the lyke.

Now the Mahometans who so long and so wide, haue so spread abroad their Sect, that they haue destroyed and expunged almost all the most difficult points of Christian Faith; as the *Trinity of the Divine Persons*, the *Incarnation of the divine Word*, the death and Resurrection of the Sonne of God, the *Sacraments of Penance* and of the *Eucharist*. All which mysteries being taken away, all straitnesse touching Faith, is taken away. And thus the Gate being enlarged, admitteth entrance for an inumerable multitude. But those men, who say, they preach the Gospell of Christ in these our dayes, haue entred in by another way; and those straites they haue wholly taken away, which doe not to much conduce to the *Understanding*, as to the *Will*, and *Practice*. Christian Faith teacheth, that all signes are to be avoided, and that an accouer, must be rendered of every idle word. And that if

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if a man doe fal into mortall sinne, he must confess the same to a Priest, and wash it away by a vehement Contrition and satisfaction; That good works (though laborious and difficult) are to be performed, being prescribed and enjoyned by the spirituall Pastours of mans soule; That the Kingdome of Heauen may be obtained and purchased by good works, as the Crowne of Justice, and reward of labour; That Single and vnmaried life is to be led by Ecclesiastical Persons, and such others of the Clergy; That the Vowes of Monks and Nuns are religiously to be obserued.

These Catholike and Christian Articles, and such others, as seemed to straiten the Gate of the Celestiall house, our Aduersaries in Faith haue so overthrowne, as that they haue opened a most large and wide Gate to Heauen; teaching in all these points the contrary to vs Catholicks. But to proceed. Neither haue haue all Catholiks overcome all the straites of Faith. For altho they believe all those points, which Faith teacheth; yet whiles they live otherwise; then their Faith instruceth and bindeth them, they range them-

themselves in the number of those, of whom the Apostle speaketh, Tim. i. saying: *They confess they know God, but in their works they deny him.* And so by this manner themselves doe fly from the straites of Faith, and enter into the broad Gate, which leadeth to the most deadly ouerthrow of their Soules. Therefore so farre forth as concerneth Faith, the answere to the question propounded to our Lord, *Whether they be but few, that are saved?* is, That they are but few; and therefore men ought to labour and striue to enter in, by the narrow Gate.

Of Hope, which is another part
of the gate of the House
of G O D.

CHAP. VII.

Now touching Hope, it also is straitned, and narrow on all sides, whether we consider the greatnessse of the reward, or our basenesse, and littlenesse. For if one should command an unlearned clowne, vnexperienced in humane assayres to hope, for that

that in a short time he should arriuē to the wiſdome of Salomon, or at leaſt of Plato & Aristotle; & withall ſhould haue the Empyre of Alexander the Great, or of Auguſtus, deliuered vp to him; when would this poore ſilly ſellow be perſuaded, that from his dung-hil ſtate he thon'd aſpire to ſuch height of Wiſdomē and Soucraignty? Yet this is far more eaſy, then that a mortall man ſhould hope for the Wiſdomē and Power of Angells, who are in Heauen, and are pure Intelligences. For that poore Countrey Pefant, and Alexander, and Aristotle were of the ſame nature, and all were mortall men. And the wiſdome of Aristotle did not tranſcend humane wiſdome; and the Empyre of Alexander did not comprehend within it the third part of the world. But the Hope of the faſhfull commands them, to hope for the equality of the Angells, our Lord himſelfe thus ſaying: *Luc. 10.* They, who ſhall be counted worthy of that world, and the reſurrecſtion from the Dead, neither marry, nor take wiues; neither can they dye any more, for they are equall to Angells, and are the Sonnes of God.

In like ſort, if a man, who only erred, perth

peth vpon the earth, ſhould be com-manded to hope, that within few dayes, he ſhould be able to fly in the ayre, or to continue a long time vnder the water; when could he be brought to hope for theſe things? And yet Birds (though great) as Cranes, Stoiks, Eagles, doe moſt ſwiftly fly through the aire, and moſt huge and loaded ſhips doe ſuſt in the waters, paſſing to and fro with great ſpeedines, as the Saylers ſhall gouerne them. But the Hope of Christians, without the leaſt doubt or waueing commandeth, that a Christian man ſhall Hope, euen with his body to aſcend aboue the Heauens; and that he ſhall deſcend from Heauen to earth, without any danger of ruine or fall; and that in his poſſing from the Eaſt to the West, he ſhall ſtrive euen with the ſunne, and shall doubtleſly ouercome it in ſwiftnesse. To conclude, if any poore man, who is depriv'd of his Parents, ſhould be com-manded to Hope, that a great King (altogether vnowne to him) ſhould adopt him for his Sonne; no doubt he would much ſtrugle with his owne iudgement, before he could be induc'd to hope for the truē euent thereof.

thereof; And yet Christian fayth teacheth, that cuery Man, who is baptizēd in Christ, and keepeth the Commandements of Christ, shall haue the spirit of *Adoption from God*; shalbe coadoptēd into his Sonne, shalbe truly heyre of all those goods, which God himselfe possesseth; shalbe the *Coheyre of Christ*; who is the natural and proper Sonne of God, & whom the Father hath constituted Heyre of al things whatsoeuer.

This vigorous Fayth, if according to its owne worth, it were imbraced by Christians, would make them so fearlesse and resolute; as that they would yield to no perils, and dangers; but would confidently say with the Prophet; *Psal. 117.* 'God is my Helper, I will not feare, what Man can do against me. And: If whole armes shuld stand against me, my hart shal not feare. And with the Apost'le: *Phil. 4.* I can do all things in him that strengthneth me. And againe, *Rom. 8.* Yf God be for vs, who is against vs? But there are very few, who do hope for such high and hard matters, as they ought; since there are many who do expect to receive only temporall and small mat-

ters from God; but for the gayning of them doe corfide and trust in, their owne subtleties, in thefts, and lyes, rather then in the help of the Highest. Our Lord him selfe in *Matheu 6.* and *Luke 12.* admonished the faythfull by most forcing and mouing similitudes, tha they should not be ouer sollicitous in seeking of meate and cloathing, but that they should euē anker their hope and confidence vpon Gods good Prouidence; becaue (sayth he) our *Heauenly Father* doth nourish the little Birds, which do neither sow nor gather, and cloatheth the lyllyes of the fie d, which neither laboure, nor spinne. Therefore much more will he prouide for his owne Sonnes, for whom he hath reserved the *kingdome of Heauen*; And yet notwithstanding all this, there is so small, or els no confidence in God found in many Christians, as that in their necessities, they rather flie for their sanctuary to the fraudes and impostures of men, or to diabolicall Arts, then to God. Therefore we may bouldly conclude, that if such men do not hope for these things from God, which God affordeth euē to the Birds of the

the field, and whiche himselfe promiseth to giue to those who place their trust and *Hope* in him; that then all these men haue not that *Hope*, which is peculiar to the sonnes of God, and whiche all such ought to haue, who hope from God, to be partakers of the kingdome of Heauen. And hence it commeth, that seeing no man without an inexpugnable and liuely *Hope* (which is a part of the gate of this supernall House) can obtayne his saluation, that therefore they are not many who are saued.

But there are yet remayning some greater straytes in the Vertue of *Hope*. For, *Christian Hope*, commandeth to Alight, or rather contemne things present which are seene; to *Hope* for things future which are not seene. For example, it commandeth to diuise a mans substance to the Poore, to the end, that it being multiplied, may be restored to the giuer in Heauen, where no man hath beene, who could see, or thinke, what are those goods, which shalbe restored to vs in Heauen, if to we low, and diperse our goods herevpon earth. We see, that a Country Blowman is easely per-

suaded,

suaded, that in sowing of wheate, it multiplieth vpon the earth; and of this the vse and obseruation of many yeares hath warranted the truth; to wit, that what is sowed with labour, is reaped with comfort; But that riches distributed among the poore, should be gathered and reaped with great multiplicacion therof in Heauen, no experience hath yet taught vs. Therefore it seemeth a difficult and harsh course to relinquish things present, which are seene, and to hope for things future, which are not seene. To conclude, it is a great Argument, that a firme and vsshaken Confidence in God, is a most narrow and straive Gate; in that we find in euery place, almost such a multitude of miserable, lamenting, exclayming, blaspheming, and desparyring Men. For God doth either take away the Miseries from those who do trust in him, or at least giueth patience, conioyned with a great consolation, as that they may well say with the Apostle: 2. Cor. 7. I am filled full with consolation; I do exceedingly abound in joy, in all my tribulation. Therefore that confused Multitude of disconsolate, and beway-

ling Men in their Miseries, is an evident argument and demonstration, that (as S. Basill writh in *Psal 45.*) there are many, who haue in their mouth; *Deus refugium nostrum & Virtus*; but most few, who in their secret hart and mind, do truly hope, and trust in God.

Of Charity, which is the third part of the Gate.

C H A P. VIII.

I Et vs come to *Charity*, which is the *Tranlome*, or highest stone of the *Heauenly Gate*. *Charity* is the *Queene of Vertues*, which on the one syde, seemeth to be of a greater breadth and *Latitude*, in that it extendeth it selfe to *God*, to *Angels*, to *Men*; yea such as be *unknowne* to vs, or our *Enemyes*. On the other syde, it is made more narrow, in regard of the incredible difficulty, which doth accompany it, in our passing through by it; since not only in word and tongue, but in *worke*, and *truth*, the Precepts therof are to be fulfilled. For what doth

doth this *Queene* impose by Command vpon her *Servants*? First, the commandeth, that we loue *God with all our Hart, with all our soule, with all our strength*. *Matth. 20. Luc. 10.* Certainly, Man is broughte into great straits, when he prepares himselfe to the accomplishment hereof. For what other thing is it to loue *God with all our strength*, then to loue him with a true and supreme *Loue*? That, (*with our Harte and soule*) signifieth, that the *Loue* towards *God*, shoule be sincere, not counterfayted; not in *word* and *Tongue*, but as *S. James* sayth, in *worke and Verity*. That other (*with all our strength, with all our forces*, as another Euangelist hath) sheweth, that our *Loue* of *God* ought to be most intense and great. Therefore the force of this Precept is, that we *loue God with a true and chiefe loue*; and that by no ballancing therof, we either prefer or equal any thing before, or with him; but that all things be cast backe, and set in a lower degree, in respect of our *Loue* to him; So as a Christian man ought to be prepared with the Patriarch *Abraham* (if so it conduceth to the *glory of God*) not to

spare the life of his owne, and only
begotten, and most louing Child.

Neyther is this onely exacted, but
man is obliged to hate (as our Lord
commaundeth *Luc. 14.*) *Father, Mother, Wife, Children, Brothers, Sisters,*
yea alio his owne Soule, and to renounce
& disclayme from all things which
he possessest; that is, he ought to be
ready (with that promptitude of
mind to be deprived of all his kinted,
his owne life, all his wealth and dig-
nity, with the which promptitude he
should be deprived of them, if so he
truly and from his hart did hate all
these things. Doubtless, these are great
straits; and who is prepared and ready
to penetrate and passe through them?
And how more easly can we fynd
Men (and those not few) who are
prefled, and (as it were) ready char-
ged to abandon and renounce even
God himselfe, and all his Promises, ra-
ther then riches and temporall Ho-
nours, much lesse their owne life, and
the life of their Children? Witnes
hereof is *S. Cyprian in Tract. de lassis*,
who writheth, that cuen in the primi-
tive Church (at what tyme the heat
of Charity was more boylng in Mens

breasts

breasts then in these dayes it is) for a
small number of Martyrs, very many
were forsakers of the Christian sayth,
who preferred their temporall states
(much more their liues) before their
Charity, and Loue of God. The same
Point is in like sort testified by *Euse-
bius, in hist. Eccl. l. 8, c. 2.*

Now what shall we speake of Char-
ity towards a Mans neighbour? What
doth Charity prescribe to performe
to our Neighbour? It teacheth, that
we must loue him, as well as we loue
our selues. And what proceeding in
matters we do expect from him, the
same we shoule practise towards him.
Who is he, if he much laboure vwith
pouerty, but that he vvirisheth part of
the superfluities of rich men might be
givuen to him? And yet it is no suffi-
cient excuse for the rich man to say,
that he taketh money vp at rent; or
that he hath lately bought a Farme at
a great price; Or that he hath beene at
charges of buylding a stately Houle,
and of buying costly hangings for the
roomes; For perhaps all these are
needies expences; and Charity doth
not suffer, that a man should abound
and flow in al opulency of state, and
his

his poore Neighbour should want things necessary to the sustentation of his life. Of which point the Reader may peruse S. Basil, *orat. ad divites*, and S. Bernard *sup. illa verba, Ecclesiasticus reliquimus*. For he shall there see, and vvitball rest terrifyed at the danger of those, vvhio never thinke, that they are to give an account, how they do spend their ovne goods; but thinke that they may (vvitout all impunitie) vse them according as they are swayed by their ovne Passions, and not according to the rules of Charity tovwards their Neighbours. But let such be afraid; for if vve must ansyvere for euery idle Word (*Math 12*.) vvhyl then not much more, for the bad expences of our riches?

But let vs heare the Apostle S. John, and let vs learne of him, how far the due of Charity extendeth its limits who thus writheth, *1, Ioan 3*. In this we haue knowne the Charity of God, because he hath yielded his life for vs, & we ought to yield our huses for our Brethren Christ (being God) layed downe his lyfe for his seruants; what great matter then is it, if we lay downe ours for our Brethren: Where

we are to obserue, that the Apostle sayth not, *we may*, but *we ought to lay downe our huses for our Brethren*; neither saith he, *I do Iudge, thinke, or I do counsell*; but he saith, and prononceth absoiutely, *we ought to lay downe our huses for our Brethren*. And if we ought to spend our huses for our neighbour, then much more our goods: And therefore S. Gregory thus truly concludeth, *Hom. 14. in Euseb.* Seeing that the lyfe, by which we liue, is incomparably far better, then the earthly substance and riches which we externally posseſſe; he therefore, who will not give his riches, when will he gine his lyfe? And the lyke inference we may deduce touching other thinges. For He, that ought to lay downe his lyfe for his brethren, ought much more to pardon, and remit an iniury or offence to his Brethren. Agayne, He, that ought to lay downe his lyfe for his brethren, ought with all diligence to be wary and cautelous, that he do not hurt his Brethren either in word or deed. Now seeing the Precept of Charity towards God and our Neighbour, is enuironed with such straitnes, as few men do ouercome it, therefore

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therefore our Lord being demanded, If they be few who are saved, might with iust reason answere, that they were but few; and consequently that we ought with all our forces strive to overcome the straitnes of that celestial Gate with those few.

Of Humility, which is the fourth Part of the Gate.

CHAP. IX.

VVILL heer descend to *Humility*; which also hath no small straites. What doth our Master command, who most truly thus speaks of himselfe, *Math. 11. Learne of me, because I am meeke and humble of hart: Go in the lowest place. Luc. 14.* And vwhat he spake in wordes, he practised in vworkes. For he coming into the *vworld*, did first lye in a manger; and then dying, did hang vpon the Crosse. So as we see, neyther in his *byrth*, nor in his *death*, could he find a more humble, and lower place. And vwhiles he li-

ued,

ued, he vvas more poore not only then men, but even then vncrationable creatures. *For the Foxes haue their holes, and the birds of the Ayre their Nests* *Luc. 9.* but he had no place to repose his Head. But vwhat meaneth those wordes, *Sit downe in the lowest Place?* They signify, tht vwhoever thou art, or of what greatness souuer, yet repute thy selfe to be vworthy only of the lowest Place. Of vwhich point the Apostle giueth a reson, saying: *Gal. 6.* *For if any man esteeme himselfe to be something, whereas he is nothing, he seduceth himselfe.* Heere the Apostle sayth not: *Who thinketh himselfe to be great, or greater then others either in Wisdom, Power, or Virtue; neither sayth he; If any man esteeme himselfe not to be great, neither greater then others, but only like to others;* But the Apostle plainly said: *If a man esteeme himselfe to be something.* To conclude, He did not say: *vwhereas he is but poore, or vnclearned, or contemptible;* but he said, *vwhereas he is nothing.* Therefore the Apostle could not descend more by his Pen, to designe the lowest place, then he did, and to give a true Commentary of the

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Words

But agaist this it may seeme to be vrged, that some Men ought to be in high degree, and sublinitie of state, as Prelates, Princes, Kings, Emperours, Popes. This indeed is true, yet every one of these ought to sit in the lowest place, and expect till our Lord sayth: *Arise and sit higher*: Of which matter we haue a Notable Example in S. Austin of himselfe, whose words I thinke good here to let downe. Thus then he writeth in *serm. de cor. vita Clericorum. Ab ijs, qui diligunt faculum, segregauit me* &c. I haue separated my selfe from those, who loue the World; and with those, who haue a presidency and charge ouer the common People, I haue not equalled me. Neither in distributing the banquett of our Lord haue I chosen any high place, but that which is inferior and abiect. And it pleased our Lord to say to me: *Ascend above*: I did much feare to undergoe an Episcopall state, after my name did once begin to spread it selfe: I did decline that dignitie as much as I could, to the end, that my poore soule might be saued in a low and humble place, and not indangered in a high place. But as I said, the ser-

uant ought not to withstand or contradict his Lord and Maister. Thus this Holy Father. And I would to God, all men vwould be emulēus of S. Austin herein; for then we should haue many good Prelates, many good Princes, many good Magistrates. But because there are many, who thrust themselves vp into high places, and do not vouchsafe to expect the calling of our Lord thereto, therefore God is sometimes offended thereat, and for the example of others, he forceth many of them to sit in the lowest place; to the end, that all may vnderstand and confesse, that honours, riches (as other temporall and spirituall goods) do depend vpon the distribution of Gods hand. And hence it is, that we often see, men most rich, in a short tyme, to be brought to the extremity of all want and penury; and great Princes to be dethroned, and cast out of their seates of Maiestie.

But it is not sufficient only to expect the calling of God, but a man ought to beare himselfe in his Prelature or Principallity without any pride or elation of mind; but according to the counsell of the Wiseman *Eccl. 3. by how*

how much a man is greater, by so much to humble him selfe the more to all; and this not in Body, but in Hart also, as S. Gregory teacheth, *Past. l. 2 c. 6.* & more perspicuously S. Austin, *Ep. 109.* saying: *Let Gouernment before men be in Honour with you; but before God let it become ever prostrate to your feete: since every one ought to believe, that all others are better then himselfe; and therefore greater then himselfe;* For that man is truly and simply greater, who is greater with God. Now with God he is greater, who is better; and he is better, who more excelleth in Virtue, notwithstanding their Gouernment, riches, titles, crownes, or diademes; Since they are Vertues (not Prelacy, Riches, Honours, and the like) which make a man good. And if Vertues do make man good, then the greater Vertues he hath, make him better; and the most Vertues make him best; and consequently they who are inuested with Vertues in a more high degree, do the more excell others. Now that Humility is one of these Great and prime Vertues, appeareth, from that our Lord giueth exaltation and aduancement to Humility, in that (so often by

by him repeated) sentence: *Math. 23. Every one that humbleth himselfe shalbe exalted.* Which sentence the Blessed Virgin followed in her *Canticle Luc. 14.* *He hath deposed the mighty from their Seate, and hath exalted the Humble.* In like sort, S. Peter saying, *1 Pet. 5.* *Be you humbled under the mighty hand of God, that he may exalt you in the day of Visitation.* And S. James cap. 4. *Be you humbled in the sight of God, that he may exalt you.* And to conclude, S. Paul, *Philip. 2.* thus speaketh of Christ himselfe: *He hath humbled himselfe, for which thing God hath exalted him.*

Now because Vertues (and especially Charity and Humility) do make men truly Good before God, and so proportionably better, and best of all; And because no man knoweth certainly, how he stands in the sight of God, and how he now is, or others are, or hereafter may be; therefore it is dangerous to prefer himselfe before others, and most profitable to humble himselfe after others; Therefore our Lord absolutely pronounceth, *Sit downe in the lowest place.* But who is he, that obserueth our Lords Precept here?

For about what matter is there greater contention and distast among men, then about Precedency of place? And what paynes do men take, who labour to reduce to peace and friendship such, as contend about Points of Honour? Oyy many haue we heard alledging that sentence of Scripture, Isa. 4: or rather usurping it: *I will not give my Glory to another*? But let us remember, that the Prophet speaketh these words in the Person of Almighty God, to whom alone Glory justly agreeth. For God alone ought not to be humble; since Humility is a Virtue, which brideth the desires of a man, and will not suffer him to ascend aboue himselfe; But God, who is most high, hath nothing aboue him. Therefore it is an insufferable prude, that a poore Worme of the Earth dare contest and say, *I will not give my glory to another*. And yet we may observe, that these poore Wormes, whom wind and prude do so puff vp, as that they say with God, *I will not give my Honour to another*, do neuer theleſſe so debase and cast themſelues ~~to~~ ⁱⁿ thrall, and ſlaves to Honour; I
meanes

meane, to a wyndy estimation, conſiſting in the breath of other men. And thus they do ſo faythfully ſerue this their Lord, or rather Idoll, as that they rather chule, in ſingie fight, or Duelleſme, to be cruelly ſlaveſ, and ſo (by deſcending to Hell) to looke both eternall and temporall life, then that their Honour ſhould ſuffer any diſparagement forſooth, or diſgrace from them. *O Vanity of Vanities!* and how wonderfully doth this ſmoake of Honour blind the eyes of the ſoule? And yet, notwithstanding this, we are Christians, and we know, that Christ himſelfe did heare from the mouths of his Enemys, these ensuing reproaches: *Behould a man, that is a glutton, and a Wine-drinker.* Matth. 11. And againe: *Thou art a Samaritane, and haſt a Devil.* Ioan. 8. And more: *He casteth forth Devils in Belzebub the Prince of Devils.* And yet in anſwere to all this, no man did heare from the mouth of our Lord this Word; *Thou liest, or the like.* But what was the reaſon hereof? to wit, becauie he was meeke and humble of Hart, and, when he was reuiled, did not reuyle, and when he ſuffered, he threatened not; As S. Peter

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fered, he threatened not; As S. Peter
sayth

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sayth, 1. Pet. 2.

Now from these Points aboue
discussed, it appeareth, that the Gate
of Eternall life is encompassed with
great straites, and penetrable but vnto
few: and this no lesse in regard of
Humility, then of the Theologicall
Vertues, Fayth, Hope, and Charity;
And theretore if it be demanded,
whether They be few, that are sau'd, it
may most truly be replyed, That they
are but few: because there are but few,
who (as they ought to doe) do la-
bour with all their force and endea-
vour, to enter by the strait way of
that Heauenly Gate.

*A second Discourse of Fayth,
which is the first Part of the
Gate of the House of God.*

C H A P. X.

To the end, that we may not be
thought, through ouer much ter-
rour and feare, to auert men frō their
entrance into this Gate, since our only
drift and scope throughout this booke
is, to inflame the minds of the fayth-
full to desire and seeke after our most
lyvet

The third Booke. 225

sweet, and most blessed Country; I
will therefore briefly shew, that that
Gate, which by reason of the eminen-
cy and perfection of the former ver-
tues, is most narrow & strait may al-
so (through the Omnipotency, truth,
and mercy of God) be sayd to be most
wyde and large, and easy for entrance;
if so a man do truly desyre to enter
therinto. And that we may beginne
with Fayth. True it is, that fayth teach-
eth Articles and Points most hard, far
transcending all sense and reason, and
farre aduanced aboue the naturall ca-
pacity euen of the Angells: yet when
we are admonished by fayth it selfe,
that we are to belieue those points or
speculations, through the authority of
God (who cannot lye) of Angels, or
of men; then the strayenes of this
Port of Gate begins to be delated and
enlarged.

If Fayth should command & say:
Belieue, that there are *three Persons*,
and *one God*; belieue, that the *Sonne of*
God is made the *Sonne of a Virgin*;
belieue, that *Christ* did rise after
three dayes from the dead by his own
virtue and power, after being im-
mortall. And belieue all these things
most

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most firmly and vndoubtedly, because
S. Peter, S. Paul, S. John, Isay, Jeremy,
& Ezechiel haue deliuered these points
for true, I should without doubt wa-
uer and rest doubtfull therein, neither
could I be easily induced to gue cre-
di: thereto, on'y for the authority of
Men, lyke vnto my selfe; Because it is
written, *Psal. 115. Every man is a lyar;*
and therefore so many Oaths & Sure-
ties are exacted, that we may credit
men. But whereas Fayth sayth: All
these former articles of belief God
hath first revealed; and that neyther
Peter, nor Paul, nor John, nor the rest
of the Apostles and Prophets taught
these Points of their owne Authority;
but they were instructed therin of God
himself, & they did preach the word of
God, not their vne word; the presen-
tly is the Hart dilated, and prepared to
believe, without the least doubt or
wauering in fayth.

Now that it was God, who taught
and spake by the Apostles and Pro-
phets, is made manifest from his
working of so many manifest, & stu-
pendious miracles; so as it were not
only simplicity, but great temerity to
rest diffident and distrustfull of the

Truth

The third Booke. 327

Truth. For thus doth the Apostle
speak to the Hebrews cap. 2. *Whiche*
when it was begun to be declared by our
Lord, of them that heard was confirmed
on us, God withall testifying by signes
and wonders, and diuers miracles, and
distributio:ns of the Holy Ghost, accor-
ding to his Will. But what things God
speaketh, who dare deny to be true,
seeing God cannot possibly lye; for
if he could lye, then were he not
God? Yet is it vrged: what things are
propo:uded to vs to believe are aboue
reason. This is true; but they are not
aboue the Power and Wisdome of
God. And therefore S. John sayth, 1.
Ioan. 3. God is greater then our Hart:
because he is able to do, and which
we are not able to vnderstand: And
his Essence and Existence is more per-
fect and worthy, then mans Soule can
possibly comprehend, or take the true
height thereof. If an vnlearned and
ignorant man be ready to belieue the
*Philosophers and Astrologers, discou-
sing of the greatness of the Sunne and*
the starrs (which seeme incredible;)
Why then may not man with the like
promptitude and facility gue credit
to God himselfe touching those points
of

of fayth , whiche it shall please him to reueale, and the rather, seeing the Wisdome and power of God , do by infinit degrees differ from that sparcle of Reason, with which men are endued? Those men therefore, who haue a true apprehension of these reasons, do not suff're any straitnes or difficulty in belieuing those dogmaticall Points , which the Church proounds to vs to belieue.

*A second discourse of Hope,
which is the second Part of
the Gate of the House
of God.*

CHAP. XI.

VVhat we haue said of the Virtue of Fayth , the same we may bouldly pronounce of the Virtue of Hope; for if we should say, that what we expect in the life to come, we do expect to proceede from the bountie and liberallitie of men, we might be deseruedly reiected, as vayne impostours; since men may lye, and it is not in their power to afford & distribute so great

and

and transcendent Rewards: But we teach not, that they are to be hoped for from man, but from God; Who neither can lye, since he is Truth; nor deceaue, since he is Goodnes; nor can promise any thing impossible, since he is Omnipotent. Therefore a Rusticke fellow might deseruedly thinke himselfe to be mocked and derided, if any man should promise to him the Wisdome of Salomon , or the Greatnes of Augustus; because that man, who thus should promise, should be reputed as a Lyar. But why ought not a Christian, to whom God hath promised eternall life, the kingdome of Heauen, the Paradise of all Pleasure, assuredly hope for the same? Is there perhaps wanting an Earnest, or Pledge of Gods most bountifull Good Will to vs? Not so. For did not God by way of figure and aduimbration of things Present, lead his People without any step, or print of vvet, through the Red Sea? did he not rayne Manna from Heauen? did he not draw Water from out a Rock? To conclude, did he not bring his Servants, by the Conduct of Iosue, into the Land of Promise? And must so remarkable a figure be reputed, as empty,

Furthermore, If God so loued the World, that he gave his only begotten Sonne, Ioan. 3. Hath he not then giuen with him all things to vs? Rom. 8. What great thing do we hope for, to be giuen vs from God, the which is not inferiour to that giift, which already he hath giuen to vs; we neither hoping for it, nor demanding it? If God gave to sinners, and his Enemyes the Death of his owne Sonne, will he not giue to the lust, and his friends, the life of his Sonne? Neither satisfying himselfe herewith, he gave and adioyned the Holy Ghost, as a pledge of our Inheritance, Who cryeth in our Harts; *Abba Pater.* And the spirit giueth testimony to our spirit, that we are the Sonnes of God, and if Sonnes, Heyres also of God, and Coheyres with Christ. Rom. 8. Wherefore if the greatnes of the things promised may seeme to ouer-come our Hope, yet can they not ouer-come the greatnes of him, that promiseth. Which greatnes, since it is infinite, may so easely strengthen our Hope, as that without any fearefull doubtfulnes, it may arriue, and attaine to the things promised. Which Promise

mise (as the Apostle prouth *Heb. 6. 16*)
God hath even confirmed with a most
solemne Oath: That so by force of two
inexpugnable and immoueable foorts
(to wit, the Promise of him who can-
not lye, and his annexed Oath) we may
haue Hope, as a steme and safe Anker
leading vs to those *Penetralia*, into
which Christ entred for vs, who is
made a Priest for euer, according to the
Order of Melchisedech.

A second discourse of Charity,
which is the third part of
the Gate of the House
of God.

CHAP. XII

Now, what shall we speake of
Charity? This Vertue, as in re-
gard of the difficulty of fulfilling its
precepts, is of a most narrow and
strayt extent; so in respect of the ex-
cellency of the *Divine Goodnes* (wher-
vnto Charity hath reference) it may
be said to be of a most great breadth.
For why ought it to seeme hard, to
loue God with all our Hart, with all our
soules,

forde, with all our strength, when as he is most sayre, most good, & most worthy of infinite loue? It is not a hard matter here vpon Earth, to loue things that are fayre and good; but it is hard not to loue them at all, or not to loue them too much. Therefore God, seemeth (after a certayne manner) to offer vs wrong, in commanding, vnder so seuerre punishments to loue him, as if of our owne accord and willingly we ought not to loue him. But some may reply, saying: Those things, which are good, & fayre here vpon the Earth, are so ardently loued, and affected, because they are clearely seene, as being subiect to the sense; But God no man ever saw. *Ioan. 1.* It is true indeed, we see not God; neuerthelesse we haue seene, and do dayly see his works, which are very fayre: of which works the *VViseman* thus sayth, *Sap. 13.* If with whose beauty being delighted (meaning with the beauty of the Sunne and the Moone) they thought them Gods, let them know, how much the Lord of them, is more beautifull then they; for the Authour of Beauty made all those things. We in like sort do make triall and tast of the sweetnes of God,

in his daily Benefits conferred vpon vs. To conclude, we haue the testimony of him, who sayth, and cannot lye; to wit, of the *Holy Ghost*, who preacheth by the Apostles and Prophets in the *Holy Scriptures*, that *God* is so good, and so fayre, as that He alone deserueth to be styled *Good*, and *Fayre*.

But here some will insist, and say, It is very hard, and euен incomparable with our Nature, to be forced (for Gods sake) to lose our substance and riches, our nearest friends, yea sometimes our owne liues. I confesse, that this is hard to men not louing God; but to such, as do loue him; and couet to enjoy him, say it is light and easy, especially seing in recompence of our contempt of these temporal goods, there are prepared for vs, goods incomparably far more in number, and better. O! obserue the disparity. Thou lovest corruptible and fading riches; thou shalt gaine an euerlasting Kingdome. Thou lovest Father, and Brothers and friends; thou shalt gaine God to be thy Father, and Christ thy Brother, and all the Angells & Saines thy friends and Companions. Thou



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loseth a temporall life, euen ouercharged with misery; thou shalt gaine an eternall life, fraught with all felicity. Hearc then this Canticle or song of divine Loue: If a man shall give all the substance of his house for loue, as nothing shall he despise it. Cant. 8. And a little atore: Many VVaters (meaning of tribulatiōs) canot quēch Charity, neither shall floods ouerwhelme it. Hearc also one of thole, who loued God, Rom. 8. Who then shall separate vs from the Charity of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? But in all these we overcome, because of him that hath loued vs.

But some do yet further vrge: So to loue my neighbour, as to communicate and impart my goods to him, yea though he were my deadly Enemy, and had much iniured me, so as I ought not only to pardon him, but to heape benefits vpon him; this appeareth to be very harsh and repugnant to Humane Nature. This perhaps may be truly said, being spoken of man's Nature, as it is corrupted by sinne; but not of Nature repayred through the Grace of Christ, Doth not God him-selfe

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selfe communicate his goods and benefits, euen to his Enemies? And doth he not duly pardon his enemies, rendering to them by way of a strange exchange Good for Bad, whiles he maketh the sunne to shyne vpon the good & the euill, and rayneth vpon the lust & Vniust? Matth. 5. Now if God do so beare himselfe towards his Enemies; it then followeth, that it is not contrary either to the Nature of God, or of man (who is created to the Image of God) to loue our Enemies, or to do them benefits; but it is only contrary to the nature of Beasts, and of those men, who, when they were in Honour, did not vnderstand: they were compared to Beasts without vnderstanding, & became like to them. Ps. 48.

A second Discourse of Humility,
which is the fourth Part of
the Gate of the House
of God.

CHAP. XIII.

In this last place I come to Humility, which is like to its Sisters, the

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which

which Vertue, as it begetteth great straits to the proud and arrogant, so with ease it beginneth to be dilated and made larger, to such who wilbe taught in the Schoole of Christ. For first, we ought to humble our selfes under the potent hand of God, as the Chiefe of the Apostles bath admonished vs, 1. Pet 5. and as his Coapostle S. James confirmeth, cap. 4. Now what difficulty can be imagined, to be in the humiliation of a mortall man, to the immortall and Omnipotent God? Furthermore, we ought also to make choise of the lowest place among men, as presuming them to be better then our selues are, as the Apostle counselleth vs, saying, Philip 2. *Echene counting others better then himselfe.* Therefore who know themselues, and are priuy to their owne imperfections, but knowy not what secret Vertue may lye hid in the breast of others, do suffer no difficulty to repute others superior to themselues, and do willingly honour them, and give to them the higher and more worthy place. For as Pryde groweth from the ignorance of a man not knowing himselfe, so Humility from the true knowing of

of himselfe,

A proude Hart quickly penetrateth into the Vices, which it selfe bath not, but which others haue, because all these are out of him: yet his proper Vices, though often far greater and knowne to all other men, this man seeth not, because they are within him: Even as the Eye, which seeth not what is within it selfe, but only what is without it. The Pharisey Luc. 18. may be an example hereof to vs, who gaue thanks to God, that he was not, as other men were, to wit, Robbers, Injust, Adulterers; for he did see, that the Vices of Rapine, Injustice, Adultery were not in him; but he did not see the more grieuous Vices vwhich did lye lurking within him, I meane, Pryde, blindnes of mind, and impenitency; and therefore he preferred himselfe before the Publican, praying in the same Temple. But the Publican, who was of a more cleare sight, did see the Vices in himselfe, but not the Vertues; and therefore he tooke the lowest place, standing a far off, beating his breast, and imploring the mercy of God: And so the euent was, that by the iudgment of God, this poore

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humbled man departed iustified, that other, reprobated. Wherefore if a man (voyding his iudgment of all selfelous) vwill labour diligently to knowv his ovvne imbecillity and imperfections, he vwill not suffer any straits, in entring into the Gate of the hovvse of God.

To all these precedent discourses, it is needfull to adioyne this one Consideration. That vvheras the **Port** or **Gate** of the **House** of **God** seemeth **most narrow**, and almost impenetra-
ble to those vwho come to it heavily
burdened and loaden, or vwho are of a
grossle and corpulent body, or cloathed
vwith many garments, or labour to en-
ter therin, lifting themselues vp in
their full height and stature; So is the
same **Gate** become large, and easy for
entrance to those, vwho come vnto it,
without burden, naked, leane, and
crooked, or bending themselues: and
therefore the fault is in vs, why vve
may not easily enter by that **Gate**,
through the vwhich many Saints vwith-
out any difficulty, and trouble haue
already passed.

Therefore let a Christian man lay
dovyne the burden of his Riches: Let
him

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him knowv, that riches are giuen by God to him, to be a Dispenser, and not an absolute Lord therof, that so he do distribute them to the needy & poore, and not reserue them to himselfe alone. And then it shal so fall out, that his mind being free from the loue of riches, and he lightned of the great burden thereof, shall fynd the **Gate** wyde inough for his entrance; In like sort, let him free, and deliuer himselfe of that ouermuch fatnes (as I may terme it) of carnall delights; or rather let him cast out the hurtfull and dangerous Humour of severall Concupiscesces; which engender a spirituall *Dropfy*, and piffe vp the Body. To conclude, let him disuest himselfe of all proper estimation and selfe loue; let him put on the **Humility** of Christ, let him incline and bend his necke to the obedience of the **Commandements**; and then let him complayne (if he can) if with all conuenient facility and ease, he cannot passe through the **Gate** of **Saluation**.

That

That it is absolutely necessary to enter through the Gate, though it be strait, if so a man will be saved.

C H A P. X I V.

But whether this Gate, be large, or strait; we ought with all our endeauour labour to enter thereinto. For there is no other place left vs after this life (which flieth away like a shadow) where we can well repose our selues, but within this Port, and Gate. Therefore our Lord exhorteth vs saying, *Luc. 13.* Strive to enter in by the narrow Gate. Because as himselfe in the same place subioyneth, all those who remaine without, shalbe cast downe into those places, where there is an euerlasting weeping, & continuall gnashing of teeth. Which words do import extremity of dolours, with despayre of remedy: from whence then riseth a certaine fury or madnes, which impatiently suffereth those torments, which it cannot but suffer, and must be forced for all eternity to suffer.

suffer How much more secure therefore is it, to strive to enter by the narrow Gate, where (after some small paynes and labour endured) euerlasting rest and felicity is found?

If so the matter did stand, as that men might to auoyd the straitnes of the Gate, & withall the paines of Hell; perhaps the weaknes and imbecillity of them might in part seeme excusable, who haue not the courage to lay battery to the narrownes of that Gate; but since of necessity men most here for a short tyme labour to enlarge this Gate, or otherwise irreuocably fall into euerlast paynes and torments; what kind of iudgment is that, or how can it be styled Reason, which dictateth, that lesser and shorter labours are to be auoyded, that more intollerable paynes thereby must after be suffered? But admit for the tyme, that no torments were to seyze vpon men after this life, but only they should be deprived of the House of God, wherein there be euerlasting, and endles ioyes; yet these very ioyes alone ought to be a sufficient inducement to encourage vs, with all alacrity to enter into the House of God; not only through the strait-

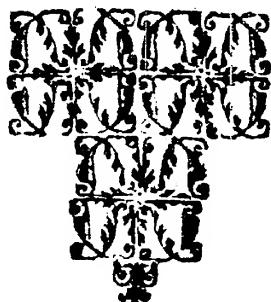
Straitnes of the Gate, but euen through thornes and bryars , yea, through sword and fyre.

And although during our peregrination here, we cannot feelingly conceaue , what it is to be deprived of euerlasting Beatitude; yet after the separation of the soule from the Body, then shall the Eyes of the mind be instantly opened, that they may most clearly see, how great a detriment, yea how infinit a losse and overthrow it is, not to arrive to that *Last End*, to the which we are created. And this desire is signified by those Words, which being related in the Gospell , are repeated by those who shall remayne excluded out of the Gate : *Math. 22. Lord, Lord, open unto vs.* Which desire truly of the *Last end*, shall euer torment and afflict those miserable Wretches, and their remorse of Conscience shall never cease; And so that sentence shall be fulfilled, *Marc. 9* Their worme shall not dye, and their fyre shall not be quenched.

O, if we could now seriously consider and thinke with what a greedy desire, such men shall say: *Lord, Lord, open unto vs*; as if they would say and com-

complayne: Without entrance into this *House of God*, we cannot live; and yet to dye, is not granted to vs: therefore we live, not to the end we may live, but to the end we may be euer miserable. Open to vs therefore, O Lord; for we are prepared to vndergoe any torments so that we may enter in. But it shalbe answered them: *Matth. 25. I know you not*; The yeare of *Tubily* is now expired: When you might haue entred, you would not; now therefore it is but reasonable, that when you would enter, you cannot. Thus these men being irremediably excluded, shall neuerthelesse cease to cry out (pricked thereto through a naturall desire) *Lord, Lord, open unto vs.* But because in this life they were deafe to the exhortatiōs of our Lord, crying out and saying : *Luc. 13 Strike to enter by the narrow Gate*; Therfore after, they shall cry to the deafe eares of our Lord: *Lord, Lord open to vs.* To conclude, if we haue any spakte of true iudgment, let vs prouide and take care for the state of our owne soules; whyles we haue tyme; Let vs do that now when it is lawfull, and in our power; the which doubtlesly, then

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from our hart we shall couet to doe,
or to haue done, and yet it shall not
be then lawfull, nor in our power to
do it.



Of

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OF THE ETERNALL
FELICITY
OF THE SAINTS,
Under the Title of Paradise.

THE FORTH BOOKE.

*That in Heauen there are
true joyes.*

CHAP. I.



Paradise is a name of Plea-
sure and Delight : For it
signifieth most pleasant
Garden or Orchard, most
apt for recreation and pleasure. In the
Booke of Genesis (cap. 1. & 3.) where
speach is made of the Terrestriall Pa-
radise, it is called oftener then once,
The Paradise of Pleasure. But in Eze-
chiel cap. 32. touching the Celestiall

X 3

Para-

Paradise it is said to the chiefe Angell, who after fell, and became a Deuill: *Thou wast in the delicacies of the Paradise of God.* Now because we find nothing in the Holy Scriptures touching Paradise, but that in it there were many trees, and a fountaine of living water; Therefore I thought good through occasion of the Title, or Name of Paradise, to explicate the pleasures & felicity, which the Blessed do enioy in Heauen. It will be (I trust) a profitable contemplation to stir vp and incite mens minds, to seeke and meditate vpon those things, which be aboue; and consequently so to gouerne and order our liues, that when we are to leaue this our earthly habitation, we may remoue, not to lamentation and darknes, but (by the assistance of God) to light and everlasting consolation. Most men (some few excepted) are accustom'd to be drawne more with pleasure, then with any other good or benefit; and accordingly the Church in one prayer sayth: *Let our Harts be fixed there, where true joyes are.*

First therefore, we vvill consider what the Holy Scriptures do teach vs touching

touching the celestiall Paradise; from whence we shall be able to proue, that there are true joyes therein. That done, vve vvill attempt to explicate vwhat those joyes may be. In the last place vve vvill demonstrate by many reasons, or rather comparisons, that those joyes be far greater, then vve can either apprehend, thinke, or but once conjecture. First then, the name it selfe of Paradise doth even sound Pleasure, and Delight, as vve haue shevved before out of the Booke of Genesis. And that there is a Paradise in Heauen, Ezechiel testified as aboue is said. The same doth our Lord in the Ghospell vvitnesse, when he said to the good Theefe hanging with him vpon the Crosse, *Luc. 23.* *To day thou shalt be with me in Paradise:* For by the vword Paradise our Sauour did vnderstand the Kingdome of Heauen, and essentiall Beatitude. For when the Theefe had said: *O Lord, remember me, when thou shalt come into thy Kingdome;* our Lord promising to him the participation of his Kingdome, did answere: *To day thou shalt be with me in Paradise.* The same is also witnessed by S. Paul, when he said, *1. Cor. 12.*

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I know a man in Christ, rapt even to the third Heaven; he was rapt into Paradise. S. John doth witness the same in his *Apocalyps* cap. 2. where he bringeth in our Lord thus speaking: *To him, that overcometh, I will give to eat of the tree of life, which is in the Paradise of my God.* Now from these passages of Scripture it is evident, that the Region of the Blessed is a place of delight and Pleasure.

Furthermore when our Lord said to the good and faythfull seruant, *Math. 25. Enter into the ioy of thy Lord;* doth he not most openly declare, the *House of God, or the City of God,* to the which all the good and faythfull Servants are admitted after their passing out of this world, to be a place of Ioy? And where in many places he compareth the Kingdome of Heaven to a Supper, as in *Luc. 14.* *A certayne man made a great supper.* And againe cap. 22. where he sayth: *And I dispose to you, as my Father disposed to me, a kingdome,* that you may eat and drinke upon my Table, in my kingdome. To conclude, in the *Apocalyps* it is said: cap. 19. *Blessed are they, who are called to the supper of the Mariage of the Lambe.*

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Lambe. Certainly the Scripture by the Metaphor of a supper, signifieth delectation and pleasure; except we will maintayne, that in the sense of *Tasting* there is no pleasure. And we may annex hereto, that in the Gospell, and in the *Apocalyps*, the Kingdome of Heaven is compared to a Regall or Princely Supper, as is evident out of that King, *Vf he made a mariage for his sonnes;* and out of the *Parable of the Wise & foolish Virgins;* of which, the Wise Virgins did enter with the Bridegrome to the Mariage, but the Foolish Virgins were shut out. We also fynd in the *Apocalyps* many things to be spoken of the Mariage of the Lambe in the Kingdome of Heaven, being celebrated with all magnificent preparation. Furthermore, the felicity of the Saints is compared to Princely Mariages, at what tyme all kind of pleasures almost are enjoyed; of which point we are further to discourse in the next ensuing Booke.

To conclude. S. John in the *Apocalyps* did see a Company of Virgins, who did follow the Lambe wheresoever he went, and did sing a new song which no others could sing:

X. 5

Which

Which place S. Austin expoundeth of certaine holy ioyes and pleasures, which the Virgins (either men , or Women) do enioy . His words are these: You shall bring to the Marriage of the Lambe a new song, which you shall sing upon your Citherns : that is , you shall sing prayses in your Harts ; not such as the whole Earth singeth , but such , as not any can sing but your selues . Aug. de sancta Virgin. c. 27. And then after: Whither may we thinke this Lambe will goe ? Where none shalbe able , or dare to follow him but yourselues ? Whither may we thinke him to goe , into what gardens or other pleasant places ? Thither I believe , where the grasse is ioyes , not the vayne ioyes of this VVorld being but lying Madnes ; neither the ioyes , which are graunted in the kingdome of God to others not being Virgins ; but they are ioyes , distinguished from all other kind of ioyes . And then againe a little after : The rest of the multitude of the faithfull shall see you , which can not follow this Lambe ; They shall see , but they shall not enioy ; and reioycing with you that which they haue not in themselves , they shall haue in you ; for they shall not be able to sing that new song

song peculiar to you , but they shalbe able to heare it , and to be delighted in your great delight . But you , who shall both sing and heare this new song , because in that you shall sing it , you shall heare it , you shall with more felicity exult or reioyce , and with more pleasure reigne . ibid. c. 29. Thus from all aboue exprefed it is manifest , that in the Heavenly Kingdome , and City , or House , there be many true ioyes , and most true , and most great Pleasures .

Of the Joy of the Vnderstanding.

C H A P. II.

Seing aboue we haue proued out of the Holy Scripture , that there are true ioyes in the Kingdome of Heaven , we will now explicate what those ioyes be . And first we will vndertake to shew , what the ioyes of the Vnderstanding , Will , and Memory be , all which do belong to the spirit or soule ; next , what the ioyes of the seuerall senses be , which do appertaine vnto the Body . VVe do not inten therby to maintayne , that the Vnderstanding ,

ding, the Memory, and the Senses of the Body are the proper seats of Joy; for we are not ignorant that Joy (as a to desire) do properly belong to the will in the superior part, and to the Apperte in the inferior. But we heare speake, as men do vulgarly speak, who forbearre not to say, that the Eye is delighted with the beauty of Colours, and the Eare with sweetnes of sounds. Therefore we understand by the Joy of the mynd, or of the Memory, or of the Externall senses, a delectation or pleasure, which a man taketh from those things, which either he doth understand, or remember, or which he doth draw from the externall senses.

The first Joy then of the Blessed, shalbe to see with the eyes of the mind, God, cuen face to face, as S. Paul speaketh, and as S. Iohn sayth; to see him, as he is. Now how great a Joy this wilbe, we may in part conjecture, in that the Prophet Isay, and the Apostle do witnes, that it exceedeth all the Joyes, which any man hath either seene, heard, desired, or euer imagined: The eye hath not seene, nor the eare hath heard, neither hath it entred into the hart of man, what things God hath

prepa-

prepared for them that loue him. (Isa. 64. 1. Cor. 2) For the Scripture here speakest of the chiese, and Essentiall Beatitude or Happines, which is placed in the vision and sight of God himselfe, according to that saying of our Lord: Matth. 5. Blessid are the cleane of Hart, for they shall see God. And, This is life everlasting, that they know thee, the only true God, and whome thou hast sent Iesus Christ. And truly there semeth in the former VVords a great amplification; to wit, That no man hath either seene, or heard, or desired, or thought, what kind of joy consisteth in the Vision of God; Notwithstanding it is no amplification, but a simple Truth, because the Eyes, the eates, and the harts of men are accustomed to perceave only joyes that haue end; but the Vision of God is a Vision of an inaccessible light, and of a Good which hath no end, and which comprehendeth in it selfe All Good, according to the words of our Lord to Moyses: I wil shew thee all good, when Moyses a little afore thus desired of God, Shew me thy face. Exod. 33.

But to proceed, and that we may prove the truth of this point by force of

of Reason. We are to learne out of S. Thomas (p. 2. q. 31. a. 5.) that delectation, which is taken from knowldg, requireth thre things; to wit, an Intelligent or sentient Power; an Object, sorting to that Power; and an Union of the Object with that Power. Now by how much the power is more apt to know, and the Object more noble, and the Union more intrinsecall & inward; by so much the delectation frō thence proceeding, is greater. That the Understanding, or the mynd is more pure, more high, more noble, and more lively (as I may say) and therein more apt for knowledge, then the externall sense, is so evident, as it needeth no proofe. Now that God is a more high, and more noble Object, not only aboue all the Objects of the Senses, but euen aboue all the Objects of the soule or mind (since he is an Infinite Good, all good, or rather Goodnes it self), no man can doubt. That the Union of the Intelligence, by an open & cleare Vision, is an Union so inward, as that the Essence of God doth penetrate the vvhole mind of the seer, and the mind is euen trasformed into God himelfe, as into a great sea, is likewise certaine.

Who

Who therefore is able to comprehend or coniecture, how great that Joy is, or what kind of kisse is that of the supreme good, or what imbrace-ment is it of a Spouse of an infinite Beauty? Certainly in the coniunction of a fayre Colour with the sense of seeing, or of a sweete sound with the sense of Hearing (and the like is to be said of other sensible Objects, with their senses) we receave great pleasure, and often so great, as that diuers men by this meanes do almost become madd; Neuerthelele the Powers of the senses are materiall, and common to vs with Beasts: And the Objects of them, are things Corporall, and sometymes do no lesse hurt, then delight & please. To conclude, the Union is but superficiall and external; And in some senses, there is no Union at all of the Object it selfe, but only of its image or likenes with the Power. We may add hereto, that spirituall Union, and the Union of God with the Intelligence or mind by Vision, is more firme, more durable, and altogether entyre; wheras corporall delectations, which are taken by the senses, because they are subiect to change, they cannot continue.

nus long; neither are they wholy taken togeather, but are instilled by degrees, and as it were, by drops: VVherefore the infallible Conclusion of all this is, that the delectation and pleasure of the mind, is incomparably greater, then the Pleasure of the sense.

Now (O Man) gather thy selfe togeather, and weigh in a true balance, and with a steedy hand, the Pleasure, which the VVorld prostituteth and offreth to thee, with that Pleasure, which God doth promise, when he promiseth the sight & Vision of himselfe to those that loue him; And then in this thy ballancing make choyce of that pleasure thou most doest couet. Certainly if thou louest Pleasure, the which thou canst not deny thou louest, then wile thou make choyce, of that Pleasure, vwhich is greatest, rather then of that which is least, and of that which is for all eternitie, then of that which is momentary and fading.

But neither the only Vision of God is promised to holy men in Heauen, but also the Vision and sight of all things, which God hath made. Heere vpon the Earth we behould by the sense of our sight, the Sunne, the Moone.

Moone, the stars, the sea, riuers, living Creatures, Trees, and Mettals; but our mind seeth nothing hereof; that is, it perfectly seeth no substance, no essentiall differences, or proprieties: neither truly doth it see its owne soule, but only after the manner of blind men, it gropeth after the effects, and so by discourse of Reason it gaineth some knowledge. What then shalbe that joy, when the face of things being vauyled, our Vnderstanding shall clearely see the Nature of all things, their differences, proprieties, & forces? And with how great an exultation, & comfort will it be euuen astonished, when it shall behould a whole Army of ianumerable Angel's (all differing one from another, *in specie*) and shall perspicuously obserue the differences of all and every one of them?

O Good God, what a Theater and Contemplation will it be, how delightfull, how much to be loued, when we shalbe admitted to behould, and view all the Holy men, and women, vwhich haue beene from the Creation of the VVorld, to the End thereof, gathered togeather with all the Angels, as also their merits, Palms, and Trophies of Victory,

Victory? Neither shall we see & consider the Wickednes and torments of the reprobate, without some pleasure, in whom the Sanctity of good men, and Iustice of God shall wonderfully shyne: For then the Iust shall wash their hands in the bloud of sinners, as the Prophet so long since foretould. For what other thing is it to wash the hands in the bloud of sinners, but that the works of the Iust shall more clearely appeare, as being compared with the Works of Wicked men? Certainly at that tyme the Virginity & Chastity of some men shalbe more resplendent and remarkable, when it is compared with the Adulteries of others, their Equalls. In like sort the Fastings & Almsdeeds of some, when they are ballanced with the Epicurisme, drunkennes, and cruckly of others: I meane, when it shalbe truly said, *This young man was comely and pleasing of Body, yet neuerthelesse he euer professed Virginity or Chastity: That other yong man was also fayre, and of a good presence; yet not contenting himself with his wyfe, he often defyled himself with Adultery and sacrilege.*

Againe,

Againe, that man was rich and noble, and fasted, and prayed much, and most bountifull in Alms deeds; This man being as rich, and noble by byrth, was so wholy ginen ouer to daintyfayre, drinking, and Ioniallisme, as that consuming all his substance and riches in voluptuousnes, he did leane nothing for the reliefe of the poore. And thus from hence it shall arise, that the Ioyes of the Iust shall receave an increase, from their Knowledge of the wicked deportment and cariage of the Injust; & consequently, their Ioy shalbe augmented from the contemplation of Gods Iustice, which shall wonderfully shyne in the rewards of the Blessed, and punishments of the Wicked. For now in humaine proceedings, a great deformity or irregularity appeareth; in that offence and sinne is often accompanied vvith Rewyrd, and Vertue vvith Punishment; so as the Iustice of God may somewhat seeme to be obscured or darkened in the Eye of men; But then all Punishment shalbe conioyned vvith Sinne, and all Reward vvith Vertue: And so the cōformity or beauty of Justice shall stir vp an increible ioy in the minds of the Blessed.

Y 2

Of

Of the Joy of the Will.

C H A P. III.

PEsides that *Pleasure*, vwhich the *Will* taketh from the good of the *Understanding*, there are three things, vwhich shall properly be get and cause *Joy* in the *Will* it selfe. One of these is, a most ardent *Loue of God*, and of our *Neighbour*: For *Loue* is a principall *sauce*, or *seasoning* of all things that are to be beloued. He that loueth, iudgeth all those things which he loueth, to be most fayre and good; and therefore he much reioyceth at the presence and sight of them: As contrarywise at their absence he greatly lamenteth. We see that *Parents*, who out of a naturall affection loue their *Children* dearely, do belieue, that they are most fayre, most witty, and most wyse; although often they be deformed, and but shallow-witted; & if choyce were giuen them, they vwould not change them for any others, though in an impartiall Eye far better and fayrer. In like sort, we see, that men either through *VVitchcraft*,

craft, or some vunexpected accident, are taken and surprized with the *Loue* of deformed persons; houlding it a most pleasant thing to conuerse with them; and most infortunate to be separated from their company and familiarity. Which proceeding only *Loue* causeth, being (as aboue we said) a *sauce* to all things, which are the subiect of *Loue*.

Now seeing these things stand thus, what, and how ineffable shall the *pleasure* of the *Saints* be, euer to conuerse with *God*, and all the *Blessed* whom they shall most ardently loue; who are truly most fayre and most good, even in a cleare and vnpartiall judgment, and from whom they shall know, that they are neuer to be separated: As on the contrary, it shalbe one of the greatest punishments of Hell, to be forced euer to be in the Company of those damned spirits, whom they extremely hate, and by whose diuers stratagems and deuises they know, themselues to haue beene circumuerted and abused.

An other *Consideration*, which shal much increase the *joy* of the *Blessed* in the *will*, shalbe an unspe-
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kable rest, and satiety without cloying, which shall make them on all sydes satisfyed and content. Heere vpon Earth no man liues contented with his state; There is no man, but he coveteth many things which he cannot obtaine. And hence it riseth, that there are so many hungry and thirsty men in the pursuit of temporall Benefits in the VVorld. Neither is this to be much wondred at; since our mind is capable of an infinite and everlastyng Good; wheras the things created are small in themselues, of a fading nature, and cannot long continue. Therefore what exultation and ioy shall it be to that man, who shall see himselfe seated in that place, where he shall live in all contentment and sweete repose of mind; vvhile nothing shalbe wanting, nothing shall affright him, nothing shalbe desired, nothing more shalbe sought after? O Peace surmounting all apprehension of sense, the which the VVorld cannot afford, and vvhich is found only in the heauenly Jerusalem, the City of the peacefull & most great King. To thee, this our Pe-
regrination doth greedily bend it self; VVe are here loaden vwith tempta-
tions

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tions and sollicitudes, and we greatly appease and quiet our selues only in the thought and expectation of thee.

The third shing, which shall bring great ioy to a Blessed VVill, is *Justice*; and this perfect, and more perfect, then was the Originall Justice in Adam. The *Justice* of him did subiect the inferiour part of the soule to the superior, as long as the superior was subiect to God: But this Justice subiecteth the inferiour Part to the superior, and the superior to God, by a most firme and indissoluble band and conaexion: That was (as it were) a wollen or linnen Garment, this a silken, or goulden Vestment which maketh the VVill most fayre & amiable to God, to the Angells, & all Blessed soules. This is that perfect *Justice*, which admitteth no spot, nor any vni-
all blemish. So as of a soule cloathed with this *Justice*, it may be said: *Thou art all fayre, O my Louse, and there is no spot in thee.* Cant. 4. This comprehendeth all Vertues, as they are unmixed with the drosse of any imperfection. Now how great ioy and pleasure this *Justice* may bring to a soule in Hea-
uen, the VVise man doth witness, say-
ing:

ing: *A secure mind is as it were, a continual feast.* Pro. 15.

Heere only that mind is secure, which is never gnawed with the worme of Conscience; in that through a perfect *justice* it is so established in good, as that euen for any short moment it cannot flyde. Of which point the Apostle is also witness, saying: *Rom. 14. The kingdome of God is not meat and drinke, but Justice, and peace, and ioy in the Holy Ghost.* In which words, the holy Apostle clearely teacheth, that the *Kingdome of Heauen* contayneth in it selfe great *Pleasure*, consisting not in delighting the throat, and repletion of the Belly (as carnall and sensuall men perhaps could wish) but in *Justice*, which engenders in the soule a firme *Peace*, and true *joy*. For who is perfectly *just*, hath nothing in his hart, which may upbraid or reprehend him: neither any thing in his *Actions*, at which other men can take exceptions. And from hence springeth a most constant and sweete *Peace* betweene God himselfe, and all others: From hence also riseth an ineffable *joy* in the *Holy Ghost*; with which *joy* no earthly or temporall pleasures can be compared.

Of

Of the *joy* of the *Memory*.

C H A P. I V.

Now the faculty of *Memory* through remembrance of things past, shall minister no small matter of *joy*. For first the calling to mind the benefits of *God*, either touching spiritual or corporall matters, naturall or supernaturall, temporall or eternall, throughout our whole life, shall bring an incredible *joy*, when the iust soule shall call to mind by how many wayes it was presented in the benedictions of all sweetnes. Againe, the remembrance of the perills and dangers, out of which *God* by strange meanes hath euen snatched vs, throughout all our life, how great a comfort will it afford? Among other dangers I put in the first place, That a man being very neare vnto committing of a mortall sinne, and so thereby neare vnto Hell, *God* moued only through his benignity and loue, did hinder the committing thereof. Certainly this mercy of *God* being so great, and often exten-

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ded to the Elect, when it shall be called to mind in that most safe and most peacefull Region, shall affoord most great Joy. VVhich remembrance, if it were wanting to the Saints in Heauen, how then could it be said of them in the Psalme 88. *I will sing the mercyes of our Lord for euer: Then whiche Can- nicle (sayth S. Austin) being song in the glory of the grace and fauour of Christ, nothing shalbe more pleasant to that Heauenly Citty. l 22. de ciuit. c. 30.*

What may I speake of the deuolution and current of Tymes and ages, euen from the beginning to the End? What pleasure will the remembrance of so many Vicissitudes of things, and of so great Variety bring, which the Prouidence of God hath gouerned so wisely, and brought to their due ends? And perhaps this is that mayne current of that Riuier, which so wonderfully exhilarateth the Citty of God. *Psal. 45.* For what other thing is the Order of ages passing away with such speede, and neuer intermitting their course, then the great swiftnes of the Riuier, running without any cessation, till it be wholly absorpt in the mayne Ocean? And now truly, whiles the Riuier

uer is in running, and the Times slipping away, many do dispute of the Prouidence of God; yea some euen of Gods seruants are much troubled with this impetuosity of the streme; for seeing that it is often hurtfull to good men, but commedious and beneficall to the Wicked, whiles it carieth away the good earth, taken from the fields of the Vertuous, vnto the fields of the Wicked, thus they often suffer great Temptations, and seeme to complaine of Gods Prouidence.

Heare of this point the Royall Prophet, thus moaning: *Psal 72.* *My feete were almost moued, my steps almost slipped, because I had zeale upon the wicked, seeing the peace of sinners. And a little after: Lo the sinners themselves; and they that abound in the World, haue obtained riches; And I said, then I haue iustified my hart without cause, and haue washed my hands among Innocents, and haue bene scourged all the day.* Heare also Jeremy the Prophet thus expostulating cap. 12. *Thou (O Lord) art iust if I dispute with thee; but yet I will speake iust things to thec: Why doth the way of the impious prosper? And why is it well with all, that*

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 transgreſſe and do wickedly? Thou haſt
 planted them, & they haue taken roote;
 They proſper and bring forth fruite:
 thou art nigh to their mouth, and far
 from their reynes, To conclude, Heare
 the Prophet Habacuc, c.1. Why lookeſt
 thou upon them that do uniuſt things,
 and haſteſt thy peace, when the im-
 pious deuoureth him that is more iuſt
 then himſelfe? Thou wylt make men, as
 the fishes of the ſea, and as the creeping
 Beati, not hauiing a Prince. Thus theſe
 former Prophets.

But after the reuolution of tymeſ, and after the forſaid Riuere hath diſ-
 gorged it ſelue into the ſea, when the
 Saints in Heauen ſhall cleerely ſee &
 read the reaſons of all theſe viſiſſe-
 des, or alteraſions, as written in the
 Bookes of the diuine Proniſſe; then
 VVords will light ſhort to expreſſe
 the ioye, which the City of God ſhall
 receaue thereby. There they ſhall read,
 why God ſuffered the firſt Angell, and
 the firſt man to ſinne; and why the
 Mercy of God did reſtore the man, but
 would not reſtore the Angell. There
 they ſhall ſee, why God did make
 choyce of the ionnes of Abraham for
 his peculiare people; whome notwithstanding

ſtanding he did foreſee, to be after of a
 moſt ſubborne necke, and what good
 through their obſtinacy he was aſter
 to prepare for the Gentiles. And that I
 may pretermiſt the Voiuersall Proni-
 ſe of God, there they ſhall ſee why
 he did permit many iuſt Men (orra-
 beth almoſt all) to ſuffer pressures and
 affliſhions in this Worlde, and to be-
 come balls to their Enemis, that ther-
 by he might after crowne them moſt
 gloriously. And from this remembrāce
 the Saints ſhall with great ioy euen
 bieſſe all theſe Crosses, which they
 ſuffered in the VVord, when they
 ſhall ſee them changed into euerla-
 ſting Crownes, and ſhall ſay with the
 Prophet, Psal. 93. According to the mu-
 titude of my ſorrows in my hart, thy
 Conſolations haue made my ſoule ioy-
 full.

Of the ioy of the Eyes.

C H A P. V.

Let vs now take into our conſide-
 ration the ioyes of a glorified Bo-
 dy. And firſt the ioy of the ſenſe of
 ſeeing preſenteth it ſelue; which ſenſe

Z 3 among

among the sensess of the Body is most noble , and in its office and vse dilateth it selfe most largely. This sense in the Celestiall Country shall first rejoyce at the splendour of its owne proper Body, changed by Christ , and configured , or made like to the Body of his Glory , as the Apostle speaketh. *Phil. 3.* Neither shall its brightnes be lesse then the splendour of the sunne. For the same Apostle *Act. 26.* affirmeth, that Christ (according to whose brightnes we are to be conformed) was seene of him, to exceed the brightnes of the sunne . And our Lord himselfe thus speaketh in the Ghospell. *Then they shall shyne as the sunne, in the kingdomes of their Father.* *Matth. 13.* How pleasing and gratafull a pfecte will it be, when the Eyes of the Blessed shall behould their hands, their feete , and all their mebers so to send forth beames of light , as that they shall not neede any more the light of the sunne, or of the moone (much lesse the light of a Candle) to dispense all darknes? And they shall see not only their owne body, to shyne like to the sunne, but also the bodies of all Saints, and especially of Christ himselfe , and of his Blessed Mother.

How

How much doth one Sunne at its rising, rejoyce the whole Earth? What then will it be, to behould innumerable sunnes togeather, not resplendent only in light , but also most fayre for their variety and proportion of members? Neither in that place shall the Eyes shun themselves , for feare least they be oppressed, and hurt without much brightnes ; for those Eyes shall be Blessed, and in this respect impassible and immortall. For he , who shall so comfort the Eyes of the mind, with the light of Glory , as that they behoulding God face to face, shall not be oppressed by his Glory; he shall also comfort the Eyes of the body with the guift, or priuiledge of Impassibility, so as without any danger they shalbe able to looke vpon, not one only sunne but, innumerable sunnes.

This further shalbe adioyned to increase the glory of the Eyes, as *S. Austin* teacheth, *I. 22. de Ciu. c. 20.* to wit , that the most Blessed Martyrs shal bear most fayre and beautifull prints, or signes of Vertue , even in those particular partes of the Body, wherein they suffered their tormentes. What solace to the eythen shall it be,

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to behould S. Stephen, shyning with as many precious stones, as he suffered dints of stones in his Body? In like sort what pleasure wil it be to see S. Ioh. Baptist, S. James the elder S. Paul, & almost infinite others (whose heads were cut off for professing Christ) to shyne vwith a most rich chayne, more precious then any gould? What to see S. Bartholomew (whose skinne was flaeed off) so illustrious in body, as that it may seeme to exceed all Purple, though never so precious? What shall it be (to omit all others) to behould S. Peter, S. Andrew, and many others (who suffered death vpon the Croffe) to represent, or beare most shining stars (as it were) in their hands and feete, with incred ble Beauty? Concerning Christ, the king of Martyrs, who for his glory, and our comfort will haue the signes, or marks of the nayles and the Lance preserved, no tongue is able to expresse; with what radiant splendour & light those most holy impressions shall shyne, seeing all the glory of Saints compared to the Glory of Christ, is lesse then the Beauty of the starrs, with reference to the Beauty of the sunne.

But

But now what shall I speake of the Pleasures, whick the Eyes of the Blessed shall take in behoulding that most spacious and large City, which Tobias, and S. Iohn (as aboue we haue proued) as not hauing Words worthy inough to set out and proclaime its beauty, said, That it was all made of gould, and garnished with rich Jewels, Margarites, and other precious stones? Tob. 13. Apoc. 21. What lastly may I say of the New Heaven, and the New Earth, the whiche the Holy Scriptures do promise to vs after the day of Iudgement, and of the renouation of all things into a better state? For these things, as they are vnowne to vs, so they shall delight the Eyes of the Blessed with a new and admirable soy, when their Beauty shall begin to be seene.

*Of the Toy of the Eares.***C H A P. VI.**

That the sense of Hearing, and the Instruments of speach shalbe in the Kingdome of Heauen; no man may doubt:

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doubt: For the Bodies of the Blessed shalbe true and liuing Bodies, and in euery part perfect. And such was the Body of Christ after his Resurrection, as all the Apostles, many disciples, and others haue testified. For they did heare him speake, and he did answere to their demauads: And S. Paul himself did heare Christ speaking to him from Heauen, & he answered to Christ hearing him. That there shalbe Canticles, and songs, and chiefly of that Word *Alleluia*, the aforesaid Toby and S. John do witness. From hence then we may gather, that in that Heauenly City, there shall not be wanting many most sweet Sonnets, with the which God may be prayed, and the Blessed eares of Holy men may be wonderfully delighted. And if these things ought to be performed in proportion and measure, the doublely those songs ought to be the more sweet, & harmonious, by how much the singers shalbe more skiliull, and he that is prayed, more noble and sublime, & the place where the Musick is made, more high, and the Company or presence of the Auditours more intelligent, and in greater number.

What

What consolation therefore will it be, in that most high peace, and in the concord of soules, and in that ar-
dour and heare of Charity towards their supreme Benefactour, to heare the most cleare voyces of those, which shall sing *Alleluia*? If S. Francis (as S. Bonaventure hath left written) was so rapt and moued at the sound of a Ci-
therne, played vpon but a very short tyme by an Angell, as that he thought himselfe to haue beene in a new World; what delights then shall our Eares enjoy, when millions of musi-
cians with most concordant and sweet voyces shall with full accord and con-
sent prayse God; and other Millions with like melody and feruour, shall many tymes repeate the said Prayses? And perhaps in that Heauenly City, not only the prayses of God shalbe ce-
lebrated with Musickall voyces, but also the Triumphs of Martyrs, the Honour of Confessours, the Glory of Virgins, and the victories of all the Saints against the Deuill, shalbe extolled with Celestiall Musick. For we thus read Eccl. 31. Who is proued therein and per-
fect, shall haue eternall Glory: He that could transgrefse, and hath not trans-
gressed,

gressed; and do Euill, and hath not done it; therfore are his good things establisched in our Lord, and all the Church of Saints shal declare his Almes. Although this may be vnderstood of the prayses of mortall men, in the militari Church here vpon Earth; yet withall it may be meant of the immortall Citizens, and of the triumphant Church in Heauen; Since there the Saints shall haue truly eternall glory, and that is truly and properly the Church of Saints.

And whereas our Lord in the Gospell saith, that the faythfull and prident seruants shalbe prayzed of God in the Heauenly Kingdome Marth.28. Well farre thee, good and faythfull servant, because thou hast beene faythfull ouer a few things, I will place thee ouer many things: Enter into the ioy of thy Lord; Why may we not thinke, that those words of our Lord shalbe celebrated with the singing of the whole Celestiall Court, & shall againe and againe be most sweetly repeated? Certainly the Catholike Church doubted not thus to speake of S. Martin: *Martinus hic pauper & modicus, dives Celum ingreditur, hymnis calestibus honoratur. Martinus being but poore and* tempe-

temperate, did enter into Heauen rich, and is honored with Celestiall Hymnes. To conclude, S. Austin affirmeth the same point in expresse Words, l.22. de Ciuitate. c. 30. saying: There shalbe true glory, where no man shalbe prayzed through the errorre, or adulacion of the prayer. True Honour, which shall not beconferred upon any, not worthy; Neither shall any unworthy seeke after that Honour, where none but he that is worthy shall be permitted to be. O therefore thrice Happy Soules, who in that place, where all flattery is banished and exti-
led, and no lye is found to be, shall heare their owne Prayses and Trophees to be celebrated without danger of Pryde, but not without increase of ioy, and comfort.

Of the Ioy of the sense of smelling.

C H A P. VII.

TOUCHING the other senses, little is to be said; not in that they want their great Pleasures; but because what Pleasures those shalbe, the Holy Scripture hath not declared. Neverthelesse

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thelesse this is euident to vs, that many Bodies of Holy Saints haue after their deaths braathed out a most sweet Odour. This S. Ierome testifieth of the Body of S. Hilarion. For he affirmeth, that ten Months after the Body was interred, it was found entyre, as if it were then living, and did cast from it such a fragrant smel, as if it had beene imbalméd with sweet oyntments. The like doth S. Gregory Witnes of the body of S. Seruulus, the Palsey-man; His words are these: *I.4. Dial. c. 14. The soule departing, such a fragrancy of smell did rise, as that all there present were replenished with incredible sweetnes.* And a little after: *Till the Body was buried, the sweetnes of that smell did not depart from their Noses.* Neither are there wanting many other such like Examples both of former & later tymes: from all which we may gather, that if the Bodies of the dead Saints (after the Soule is glorified) do send forth such sweet smells, then much more the living and glorified Bodies of the saints shall breath forth a most delicious and sweet Odour.

I will adioyne hereto that, which the said S. Gregory relateth of the living;

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ning and most glorious Body of our Sauiour. Thus he writeth: *lib. 4. c. 16. & hom. 38. sup. Euang. Tarsilla the Virgin then looking vp, saw Iesus comming; and suddenly there was (as it were) sprinkled such a fragrance of a wonderfull Odour, as that the sweetnes therof did assure all, that the Author of sweetnes was thither come.* But if the glorified Body of our Redeemer did breath an odour of such sweetnes, then it is altogether credible, that all the Bodies of the Saints shall send forth in Heauen a wonderfull sweetnes: For it is fitting, that the members should be conformable to the Head, not only in splendour, but also in suauity of Odour. Those men therefore, who are delighted with Odours, let them thinke, with what sweetnes they are to be replenished, when they shall draw into their glorified sent, the diuerse, and most sweet odours of so many thousands of Celestiall flowers, on evry syde breathing forth in that divinc garden.

Of

Of the Joy of the senses of Tasting, and Touching.

C H A P. VIII.

Concerning the Sense of Tast, Deuines do write that the Blessed shall not vse any mortall meates: Notwithstanding they shall haue some delight in that sense, that it may not seeme to be superfluous. But concerning the Sense of Touching; or Feeling, all do agree, that the vse thereof shall not be wanting in Heauen. Since the Bodies of the Blessed (as being true bodies with life) may doubtlesly be toucht; Our Lord thus speaking: Touch and see, for a spirit hath not flesh and bones, as you see me to haue. *Luc. 24.* Yet all impure touching shalbe most remote from their bodies, for they shall haue no desire of Generation: And therefore our Lord speaketh thus: *Math. 22.* In the Resurrection neither shall they marry, nor be married, But are as the Angels of God in Heauen. But we will not heare stay about these things, which are daily disputed

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puted in the Schooles. This one thing we affirme, that the Sense of Touching shall receave no small pleasure from the perpetuall and most excellent habitude, or disposition of a Glorious Body, through its qualities; of which the Apostle thus speaketh: *1. Cor. 15.* The body is sown in Corruption, it riseth in Incorruption; It is sown in Dishonour, it shall ryse in Glory; It is sown in Infirmitie, it shall rise in Power; It is sown a naturall Body, it shall rise a spirituall Body.

Of these fourre qualities, or priuileges of a glorified Body, that of glory or splendour belongeth to the sense of Seeing, as aboue we haue said, the other three seeme properly to belong to the sense of Touching. For euen as, when the Body is oppressed with strokes, diseases, or wounds endangering the life, the Sense of Touching is that, which suffereth and grieueth; so in like manner, when the Body enjoyeth perfect health, is sound, and of a strong constitution, the Sense of Touching doth rejoyce. Therefore this sense shall haue great joy in Heauen, wher after the Resurrection it shalbe

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Clad with Immortality, Impassibility, and Health in the highest degree, and this for all Eternity. What charges would not men willingly be at (especially Princes, and others of great estates) to be freed all their life time, from the dolours of the Goute, or of the Heade, the Stomack, or the reynes? What ioy shall it then be in Heauen, from whence not only death, but all diseases and griefs shalbe altogether exiled? Furthermore, those Qualities, through the which a corruptible body doth rise incorruptible, and a body that is infirme, riseth impassible, do belong to the ioy of the Sense of Touching.

In like sort, the qualities of Agility, or Subtilty, by which a Naturall Body shall rise spirituall, seeme to belong to the same Sense of touching: since that Body shalbe called spirituall, and shalbe a glorious Body, not in that it hath not truly flesh and bones; but because it shalbe so subiect to the spirit, as that at the very beck and pleasure of the spirit or soule, it shalbe able without any difficulty, toyle, or wearines, to be moued most swiftly, to ascend and descend, to goe and returne,

turne, to penetrate and pierce all places; and this in such sort, as if it were not a Body, but a spirit. Therefore euen as the Sense of Touching grieueth and beareth it selfe not well, when a heauy and weighty body is forced to ascend high, or with great swiftnes & speed to be remoued from place to place; so also on the contrary, it much reioyceth and exulteth, when a Body without any toyle, or wearines, either ascendeth aboue, or passeth most speedily from place to place.

Behould therefore from what seruitude of Corruption the Blessed shalbe freed, when as they shal no more stand in neede of Horses, Coaches, Gards of men, Weapons, nor any other thing; but those Blessed Bodies euen by their ovyne forces shall passe, and goe, into what places themselves Will; and they shalbe euery where most safe and exempt from all danger, yea in the middest and thickest troupes of armed men. I would to God, that such men, who cannot tast or resent spirituall delights, in that they haue an inuenomed and corrupted palate or Tast; at least would entertayne with due consideration these

Most great and perpetuall Corporall Goods and Pleasures; and that they would labour, with all endeauour, & bent of Will, for the purchasing ther-of; For thus it might come to passe, that by little and little they would aspire to higher Matters, and so by these degrees they might at length, through the assistance of God, arrive to euerlasting joyes.

*Of the Comparison of the Joyes
of the Earth, with the Joyes
of Heaven.*

C H A P. I X.

WE have vnsoulded and explicated (according to our small ability) what Joyes are prepared in Heaven for those that loue God. Now we will endeauour to demonstrate by certaine externall Argumets, how great, and transcendent those Joyes are. Our first argument shalbe taken from the comparison of the Joyes, which God often in this World, giueth euen to his professed Enemies, and to the Reprobate. And certainly there

there is such a confluence of Joyes consisting in Riches, Hosours, Power, and diuers pleasures, which God imparteth to sinners, to his Enemies, either blaspheming against his dignity, or not believing in him, as that of most men they are iudged to be Blest and most happy, according to the vwords of the Prophet: *Psal. 143.* They have said, it is a happy People, which hath these things. Which of the Louers of this world doth not enuy and grudge at Salomons Prosperity, who reigned fourty yeares, abounded with all affluence of riches and delights, & had seauen hundred wyues, and three hundred Concubines? Who neuerthelesse (according to the judgment of S. Austin) was a Reprobate: for thus this Father writeth, in *Psal. 126.* Euen Salomon himselfe was a louer of VVomes, and was reprobated of God. And in his booke *de Civitate Dei* c. 20. he sayth the same of Salomon, which Salust did of Cataline: This man had a good beginning, but an euill ending. S. Gregory followeth S. Austins judgment herein, thus writing: *l. 2. moral. cap. 2.* Hence it is, that Salomon (though retaining VVisdom) did not perseuere in Gods

Gods fauour &c. Neither are the Kings, or Emperours of the Turks, the Persians, those of China, and Tartary, vnlke to Salomon herein; all who enjoy most vast and large Kingdoms, and are so devoted, or rather become slaves, to all sorts of pleasure of the flesh, as that they giue all liberty to the Hart, to the Eyes, to the eares, to their tast, vnto Lust, wallowing in all such voluptuousnes, and sensualities, as may content any of these Parts.

But to passe ouer these joyes, of which but few are partakers: How great are the consolations and joyes, which God giueth to all men in Common, of whom the Greatest part either know not God, or at leſt do not adore him with that Honour & feare, with which they ought? Doth he not giue all the Earth, with all its riches, delights, living Creatures, flowers, Metalls to men in generall? Doth he not giue the seas, the fountaynes, Rivers, Lakes with ſo ſeverall ſorts of fish to all men promiscuously? Hath he not created Heauen (which is, as a Couer of this great House, and beautified with ſo many ſtars) for the generall vſe of Man? Hath not this our moſt

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gratious and moſt bountifull Lord commanded the ſunne to riſe, and the Clouds to rayne vpon both the Iuft & Iniuft? Now, if he be ſo profufe (as I may ſay) in diſtributing ſo great beneſts & comforts to reprobate ſinners, (being his vngratefull bondſlaves, & worthy all punishment) in this life; Is it then not moſt iuft and reasonable, that he ſhould reſerve incomparably far greater joyes for his friends, and his ſonnes? Hearc what S Austin meditateth hereof, ſaying: in Psal. 80. Seing God giueth to ſinners (dayly blaſpheming him) the Heauens, the Earth, the Fountaines, Fruits, Health, Children, Riches, abundance of all temporall Benefits, What then doſt thou thinke, he layeth vp, and provides for his ſeruans, who giueth all these former joyes, and comforts to ſinners?

It is written of S. Fulgentius in his life, that he once beholding the glory and magnificence of the Senate of Rome, did burst forth into exclamaſion, ſaying: How ſplendorous & illuſtrious may the Celeſtiall Ieruſalem be, if Earthly Rome, do thus ſhyne? And if in this world ſo great dignity and Honour be ascribed to the Louers of Vanity, what

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Honour and Glory shalbe due to the Saints, contemplating the Truth? Certainly S. Austin (Who made a prudent and true estimation of things) affirmed all earthly pleasures whatsoeuer, to be so far short and inferiour to Celestiall, as he doubted not to say, that it were more to be wished for a man to enjoy Heauenly picasure, but for the space of one day, then to enjoy all temporall pleasures for many thousands of Ages. His words are these l.3, de lib. arbit. c. vii. *So great is the pleasure of eternall Light, as that if it were permitted for one, to remayns and stay therein, no more, then the space of one day; yet euen for so short a space of the fruition therof, innumerable yeares of this life, (though fraught with all delights and affluence of temporall goods) are deservedly to be contemned.* For it is not said through any false or mistaking judgment, Psal 83. Better is one day in thy Courtes, above thousands. Thus S. Austin.

Now what shall we from all this conclude? If these things be true (as they are most true) haue we not reason as length to begin to be wise, and open our eyes? Hitherto we haue
beene

beene accustomed to say, that earthly pleasures are to be contemned, because they are but short and momentary; and that Celestiall are to be loued, because they are everlasting: But we haue heard S. Austin (a most wise Doctor) inueighing against this our manner of speach, and earnestly contesting, that if earthly matters were everlasting, and Celestiall but momentary, that neuerthelesse in a cleere judgment, Heauenly goods and benefits were to be preferred before Earthly. Are we not therefore deafe, are we not blind, are we not tooles and stupid, if for earthly benefits & pleasures, which are not only base and ignoble, but also fading and momentary, we do contemne or sleight Celestiall, which are most precious, and shall continue for all Eternity? O most merciful Lord, dissolve this our deafnes, enlighten our blindnes, dispell our stupidity, & cure our madnes. To what end hast thou signed upon vs the light of thy Countenance, Psal. 4. if we cannot discerne, and see these so great and so necessary matters? And why hast thou giuen vs iudgment of Reason, if we do not penetrate points so evident?

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*A Comparison of the Terrestriall
Paradise, with the Celestiall.*

C H A P. X.

VV E haue aboue compared the *Joyes* of this *World* with the *Joyes* of the *kingdome of Heauen*. In this next place we will briefly parallel togeather the *Joyes* of the *Terrestriall Paradise*. How great the *Joyes* of the *Earthly Paradise* were, may be knownne from that it was (as it were) a *Garden of Delights*, allotted to men who were created to the image & similitude of *God*, whereas the rest of the *Earth* was giuen to *Brute Beasts*. And hereupon when *Adam* by sinning did lose his Honour, in which *God* had constituted him, and was made like to *Beasts without Understanding*, *Psal. 48.* he was then cast out of that Place, and banished into this. *S. Alcuinus* surnamed *Auras* writing vpon *Genesis*, doth liuely describe this *Terrestriall Paradise*. and sheweth it to haue byn a *Region* most pleasant and most temperate, where the *Heate* of the *Sommer* did

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did not scorch or burne, nor the cold of the *Winter* annoy or hurt; but a perpetuall spring of flowers did exhalerate, & refresh; and the *Autumne* to abound with all kind of fruits. His words are these: *Hic ver assiduum &c.* In this place the *mildnes* of the *Aire* causeth a continuall spring; the *tempestuous* *Southwind* is absent; the *Cloudes* do flye away from vnder the cleere firmament, giving place to a continuall serenity. Neither doth the nature of the *Soyle* require any showers; since the *buds*, and the *young plant* are content with the falling *dew*. Thus seeing neither *Winter* to hurt, nor *Sommer* to burne, the *Autumne* furnisheth the *yeare* with all fruits, and the *spring-tyme* with flowers. Thus he.

S. Basill in like manner (*lib. de paradiſo*) thus describeth this *Terrestriall Paradise*, saying: *Illic plantauit Deus &c.* *God* placed *Paradise* there, where no violence of *wynds*, nor *unpleasantnes* of *times*, nor *Hayle*, nor *lightning*, nor *thunder*, nor *frost*, nor *moyſure*, nor *scorching eate*, nor *drines* is to be found: But there is a *peacefull* and *temperate* *agreement* of all *times* amog themſelues &c. And *S. Austin* agreeith

With the former doctours in describing this Terrestriall Paradise lib. 14. de Civit. cap. 10. *Quid timere vel dolere poterant illi* &c. *VVhat should those men feare or grieue at*, who were even encompassed about with such an affluency of so great goods, where neyther death, nor any euill disposition of the Body was to be feared; neither was there any thing absent, which a vertuous will could desire; nor any thing there present which could displease or offend the flesh, or mynd of a man, living happily &c. And then a little after: *How happy therefore were our first Parents*, who were not troubled with any perturbations of the mynd, nor hurt with any discommodities of the Body? So happy shoulde all mankind haue beeene, if they had committed no euill which after they did cast upon their children, nor any of their posterity had perpetrated iniquity, which should deserue damnation. Thus S. Austin.

But howsoeuer these particularities of the pleasantnes and fruitulnes of this Terrestriall Paradise went; we infallibly gather from the holy Scripture, that it was a farre more happy place, then this our Habitation is;

since

since it is said to Adam by way of punishment of his sinne, Gen. 3. *Because thou hast heard the voyce of thy wiffe, and hast eaten of the tree, whereof I commanded thee not to eate*, cursed be the Earth in thy worke; with much toyle & labour shalt thou eate thereof all the dayes of thy lyfe; thornes and thistles shall it bring forth to thee. And to the Woman it was sayd: *I will multiply thy sorrowes, and thy childbearings in travail; thou shalt be under thy Husbands power, and he shall haue dominion ouer shee.* Thus we see, that in Paradise there was not any barrenes of Earth, nor was it to be inhabited with any labour or paines; neyther did it bring forth any thornes or thistle. In lyke sort the Women there shoulde never haue conceaued in vaine, but their conceauings shoulde euer haue beeene accompanied with most happy byrths. And althoough they had beeene subiect to their Husbands; yet this not after any Lord lyke authority ouer them, but after a ciuill and moderate maner: Therefore men shoulde there haue led a happy lyfe, voyd of all feare, griefe, or labour.

Now if the Terrestriall Paradise wan-

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wanted all Euill, and abounded with many and great goods and commodities, what then may we conceaue of the Celestiall Paradise, which ought to be so much the more high, and so much the more good, by how much the persons for which it is ordayne, are better? But the Height of the Heauen of the Blessed, is without any comparison, more sublime and high, then the *Paradise of Adam*; and the Blessed men in Heauen, who can neither sinne, nor dye, are by infinit degrees better, then the inhabitants of the Terrestriall Paradise, who could both sinne and dye: Therfore we may inevitably inferre, that the Heauenly Paradise doth not only want all Euill, but that it is replenished with Pleasures, Goodnes, and Felicity; and this incomparably greater in worth, and more in number, then the Earthly Paradise did abound. Now these things being most certaine, let vs burst out into thanks and gratefulnes to God, who for the Terrestriall Paradise, taken from vs through the malice and enuy of the deuill, hath by the Redemtion of his Sonne prepared for vs the Celestiall Paradise, farre more blessed

sed, and happy. And to the end, that we may not be vnthankfull to so great a Redemer, and also that we may not seeme to be enemies to our selues, let vs striue vwith all our endeauour and forces, to fynd a way to the Celestial Paradise, and to enlarge the way thereto by an entyre Fayth, sincere Hope, perfect Charity, and good VVorkes.

A Comparison of the goods of this World, & the goods of the Terrestriall Paradise ioyned together, with the goods of the Celestiall Paradise only.

CHAP. XI.

BUT let vs proceed further in this our ballancing of things; and let vs compare all the goods of this world, as also all the goods of the Earthly Paradise (ioyned togeather) with the goods only of the Celestiall Paradise; and so see, whether of these do prepondeate, and weigh downe the other. This we shall more easily effect if we conceaue, that Riches, Empyres, Pleasures, and all the glory of Solomon,

Iomon, and of all other lyke most happy men, could be obtained without labour, and retained and kept without feare; as also if we further suppose such most fortunate men never to sin, nor neuer to dye; yet so, as that they might sinne, and might dye: Now all this by supposall being granted, I most confidently affirme, that the goods of the *Celestiall Paradise* only, do infinitly surpass all the goods of this world, and of the *Terrestriall Paradise* together. From whence it will appeare, that those goods being ioyned togeather can neither satisfy the mynd, nor satiate the desire of the mynd; since the Hart of Man is capable of an infinit and boundlesse good. Therefore that shall ever stand for a true & maine Position, which S. Austin hath left recorded lib. 1. Confess. cap. 1. *Thou hast O Lord made us for thy self, and to the lykenes of thy selfe; yet our Hart is unquiet, till it rest in thy selfe.* And so true also is that, which the Prophet speaketh, Psal. 16. *I shall be filled, whē thy glory shall appearē.* Now so long as the Hart shalbe unquiet, it shalbe miserable; and if it be miserable, so long it can not be blessed or happy.

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But the *Celestiall Paradise* enjoyeth this priuiledg, that it is of power to satiate the soule, and to exile and expell all vnquietnesse and solicitude. For what can that man want, who shalbe lyke to God, *Because he shall see God, as he is, 1. Ioan. 3.?* What can he want, whome God shall constitute or appoints ouer all goods, Matth. 24. ? What can he want, who shall reigne with God, shalbe coheyre with Christ, whome the Father hath appointed heyre of all. Heb. 1. ? I say, what can this man want, except he will dreame, that God himselfe is miserable? Furthermore, those goods of the world, and of the *Terrestriall Paradise* (how great, or of what Nature soever they might be) in that they stood obnoxious to be lost, were not perfect goods; neither could they satiate the mynd, or giue to it a full repose, or rest; and for this respect they did not, nor could make a Man blessed or happy: but the goods of the *Celestiall Paradise* are on every syde perfect & stable; neyther are they in any sort subject to losse, or dimunition: for the Saints placed in those most happy Seates, can neither dye, neyther can they sinne; and of their euerlasting

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lasting felicity they are most secure. Therefore let mortall men open their eyes, let them often call to mynd, of what moment it is, not to loose the Celestiall Paradise. For heare the busynesse toucheth the maine matter of all others, and is not about trifles, or fading vanities. And therefore the Wisdome of God, euен through a diuine Iudgement, hath pronounced: *VVhat doth it profit a man, if he gaine the whole VVorld, and sustaine the damage of his soule?* Matt. 16. Marc. 8. Luc. 9.

A Comparison of the price of the Celestiall Paradise, and the Paradise it selfe.

CHAP. XII.

THe last Comparison shalbe of the Pryce, with the which Christ did buy Paradise, and with the which it ought to be bought of vs, with relation to the greatness and dignity of Paradise it selfe. Christ with effusion of his owne most precious bloud did buy Paradise for vs, which the Enuy of the Deuill had afore violently taken

ken from vs, not that himselfe might enjoy it, but only that we might be depriued of it. For to this end the Deuill seduced Eve, and by her he caused Adam to sinne, that so they might be Consorts and fellowes in punishment. Christ therefore is that prudent Merchant, (Matth. 13.) who gave all his goods, that he might buy this precious Margarite; by the which he clearely inough did teach, that the Kingdome of Heaven is signified: for it is he, of whom the Apostle speaketh, when he sayth, 1. Cor. 6. You are brought with a great Pryce. And the Apostle S. Peter: Not with corruptible things, gould, or siluer are you redeemed, but with the precious bloud (as it were) of an immaculate and unspotted Lambe, Christ. 1. Pet. 1. And againe; They deny him, that bought them, the Lord. 2. Pet. 2. For Christ (at one and the same tyme) did buy Paradise for vs, and did buy vs. For we before were made Captives, and had lost Paradise by sinne: But Christ redēcming vs from sinne, and from the Captivity of the Deuill, did withall adopt vs the Sonnes, and beyres of God; and in so doing, did restore Paradise vnto vs. From hence

therefore the greatness and worth of the Celestiall Paradise may be concealed ; to wit, that in the Wisdome of God, it is thought to be worthy of an infinite Pryce.

If heire among men a prudent & rich merchant should be content to giue all his wealth for the buying of a precious Pearle ; certainly no man wwould once doubt, but that the levvell were of so inestimable Worth and valew, as that it could hardly fynd a sufficient prycce. Of what account and estimation then (if vve haue any sparke of true judgment) ought the Possession of the Kingdome of Heauen seeme to vs to be, the vwhich the *VVisdome of God, the VVord Incarnate, vwith all his labours, toyles, and dolours, for the space of thirty three yeares, and lastly vwith his owne bloud and most precious death, did purchase, and buy.* VVe are vvholy stupid, yea mad, if vve vwill sell our interest and title of that thing, for a base and most vile price of temporall Good, vvhich Christ our Lord rated at an infinite Pryce and valev.

But vwhat ? Not only Christ vvas content to buy Paradise with the effusion

fusion of his owne bloud, but all Saints being herein taught by him, did most willingly expose whatsoeuer they had, with all their force & strength, for the gayning of the said Paradise. Ye the Blessed Apostle thus burileth out in words : Rom. 8. *The Passions of this tyme are not worthy of the glory to come, that shalbe reuealed to vs.* And if any of the Martyrs were demanded, whether they did willingly buy Paradise vwith such Torments ; as also if the Holy Confessours were questioned, whether they did in like sort promptly and readily buy Paradise with their so many Watchings, Fals, Prayers, Almes dedces, and Persecutions ; no doubt they would all cry out in one voyce with the Apostle : *The Passions and sufferings of this tyme, are not worthy of the glory to come, which shalbe reuealed to vs.* For although the Bloud of Christ was not only a worthy price of Paradise for vs, but also (as I may speake) more then a worthy Pryce, as being supereminent, and exceeding the dignity of the thing which was bought ; neuerthelesse Christ's good pleasure was, that we also should buy Paradise, thereby the more to honour and

and exalt vs. The Glory of man is great, in that he obtaineth Paradise, not only from the merits of Christ; but also from his owne merits, streaming from the Vertue and force of Christ his merits. And if a man will not (when it is in his povver) do good, and suffer euill, for the buying of Paradise, he is worthily expelled from the buying of Christ, as an euill and slouthfull servant, as Christ himselfe admonisheth in the Parable of the Talents, Mattb.25. and the Apostle vehemently counselleth, Rom. 8. when he sayth: *Yffonnes, Heyres also, Heyres truely of God, and Coheyres of Christ; yet if we suffer with him, that we may be also glorified with him.*

And to preuent, that whereas some men may perhaps complayne, they haue not a sufficient Pricē for the buying of Paradise; let such take notice, that nothing more is asked of vs here, but what our selues haue. For thus S. Austin speaketh: *The kingdome of God is worth so much, as thou hast.* Which point the same Father proueth from examples of diuine Scripture, thus he writing tract. in Psal. 49. *Quid tam
vile &c. What is so vile, what is so ter-
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*rene and earthly, as to breake and give a peece of bread to the Hungry? So much the kingdome of Heauen is worth. For it is written, Possesse the kingdome prepared for you, for I was hungry, and ye gaue me bread. The VVidow did buy it with two mytes. Peter bought Paradise by leauing his nets: and Zacheus by giuing the halfe of his Patrimony. Thus far S. Austin discourses. To whom Venerable Bede is heerein agreeable, when he sayth, that he, who hath nothing besides himselfe, yet in giuing himselfe, he buyeth Heauen. His words are these Serm. 19. de Sanctis: *Regnum celeste &c. The kingdome of heauen, requireth no other price then thy selfe. Tantum valet, quantum es tu; te dñs, & habebis illud.* Certainly Lazarus the beggar, had nothing, which he could give, but only his patience in suffering his griefes and paynes; and yet he was carryed by the Angells into the bosome of Abraham. And the good thiefe had nothing in this World that was his, but only a free & ready voyce, with which he cryed out: *Remember me, when thou shalt come into thy kingdome; and yet he pretently did heare, To day thou shalt be with me in Paradise.* O*

O most truly great liberality of God! O ineffable felicity of man, who can so easily make bargaine (as it were) with his Lord, for the price of a thing, most precious aboue all other things! Dost thou (O man) couet of God, and thirst after the enioying of Paradise, the height of all delights & pleasures? Glue thy selfe in prycce, & thou shalt obtaine it. But what is the meaning of these Words, *Give thy selfe*? To wit Loue God from the depth of thy hart; Humble thy selfe vnder his potent & mighty hand; Prayse him at all tymes; Submit thy selfe with all promptitude of mind to his will, whether it shalbe his pleasure, that thou shalt be rich or poore; glorious or ignoble; finally in Health, or in sicknes: for his Will in euery thing is good, and all his Iudgments are iust. Say to God: I am thyne, dispose of me according to thy best pleasure and Will. I do not resist, I do not recayme, I do not withdraw my selfe out of thy iurisdiction: My Hart is prepared and ready (O my God) my hart is prepared, Let not my Will, but thy Will be done.

This Holocaust of Obedience did Christ daily offer vp to his Father, as him-

The fourth Booke: himselfe doth testify, when he saide The things that please him, I do alwaies, Ioan.8. And the like did the Apostle, the true imitator of Christ, saying, 2. Cor.5. We strive, whether we be absent, or present, to please him. This perfect renunciation, and disclayming from all things which a man posseseth, or desires to possesse; this abnegation of a mans selfe, that he may serue only God, is the true Pryce of Paradise. Neither followeth it, that who giueth himselfe away after this manner, that he may buy Paradise, doth loose himselfe: but most truly & most happily he doth find himselfe, according to those words of our Lord Matth. 10. He that loseth his life for me, shall find it; He that hateth his life in this Worlde, doth keep it to life everlasting. But because this Wisdome is hidden from the wyse and prudent men of this worlde; who truly are fooles in the sight of God; and because the number of fooles is infinite; therefore many are called, but fewe are chosen. Matth.22.



OF THE ETERNALL
FELICITY
OF THE SAINTS,
Vnder Parabolicall Names.

THE FIFTH BOOKE.

Of a Treasure hidden in the field.

C H A P. I.

ETHER TO I haue written so far forth, as God hath vouchsafed to dictate to me in my Meditations, of the felicity of the Saints vnder the name of those places which they do inhabit; I meane, vnder the places of the kingdome of Heauen; of the City of God; of the House of our Lord; and of the Parabolicall delights and Pleasures. I will in this

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this nexr place add something concerning the same Felicity, vnder the name of such Things, to the which our Lord in Parables hath compared the Felicity of Saints. And heere in the beginning, it is to be aduertized, that those Words of our Lord, *The kingdome of Heauen is like &c.* (the which our Lord doth commonly vse) are not euer referred to the Words immediately following; As where our Lord sayth: *The kingdome of Heauen is like unto a Merchant man;* he meaneth not, that the Kingdome of Heauen is like unto a Merchant man, but he referreth those words to the whole Narration, in which by way of similitude, the way to the Kingdome of Heauen is demonstrated. And further, we are to obserue, that the Kingdome of Heauen, is sometimes in the Parables described more obscurely, at other tymes more clearely, and sometimes not touched at all. I wil explicate the severall members of this diuision.

Whereas our Lord in S. Matthew, setteth downe the Parable of the sower, he describeth the fruite, which the Preaching of the Ghospell bringeth forth, according to the diuers dispositi-

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tions of the earth: and this he calleth the Mistry of the Kingdome of God: but touching the Beatitude of the Saints he speaketh nothing. But where our Lord in the same place, doth add the Parable of the Cockle, he briefly toucheth the felicity of Saints, when he sayth, that the good Seede, or wheat is to be gathered vp into the barne of our Lord, and the Cockle to be tyed togeather and burned. But when in the same Chapter he relateth the Parables of him that sought for good Pearles, and of him that did find the Treasure hidden in the field, then more perspicuously he compareth the Kingdome of God to a Pearle, and to a Treasure: And of this third kind, among the Parables of our Lord, I find only six. One of a Treasure hid in a field; another of a precious Margarite or Pearle; The third of the daily Penny; the fourth of the Lord, or Mayster distributing the Talents; The fift, of a Great supper; the sixt of a Marriage. To the which we will adioyne two similitudes out of the Apostle, the one of those who runne in a race, the other, who fight, or stryue for the Mistry: So as there shalbe eight.

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Considerations touching the Blessed life of the Saints, deduced from Parabolical Names, or Titles.

The first Parable then is taken from S. Mathew: cap 13. The kingdome of heaven is like to a Treasure, hidden in a field. VVhere our Lord teacheth, how it may be gotten, when he sayth: Which when a man hauing found, did hide it, and for ioy thereof goeth, and selleth all that he hath, and buyeth that field. Treasure signifieth a great abundance of gould, siluer, and precious stones; as Paulus the Ciuell Lawyer teacheth (*de acquir. rerum dom. L. Nunquam*) & this Treasure ought to be so ancient, as that there remayned no memory therof before; and therfore it hath no proper Lord, but belongeth by right to him, that findeth it. This Treasure in S. Mathew, is the Divinity it selfe, which is hid in the field of the Humanity of Christ, as S. Hilarius and S. Jerome (in Com. cap. 13. Matth.) do rightly expound. For in Christ (as the Apostle sayth) all the Treasures of the knowledge and VVisdome of God are hidden. Now the Divinity is the most true Treasure of all goods, and is indeed so ancient (since

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it is eternall, and did precede all Ages) as that there can be no former memory of it extant. Neither had this infinite Treasure any proper Lord to own it, for it selfe is the Lord of all things. Neuerthelesse this Treasure of the Divinity is said to belong to the right of them that find it; because God giueth himselfe freely to those, who by selling all their substance and Goods, earnestly labour to acquire & purchase him.

It is further said to be had, as it were, and digged in a field, to wit, in the Humanity of Christ; for although the Divinity be every where, yet it is in no place so properly and peculiarly, as in the Humanity of Christ, to the which it is so vntited, as that one and the same Person is both God and Man. And therefore the Apostle sayth, 2. Cor 5. God was in Christ, reconciling the VVorld to himselfe. And though the Divinity be in no place more, then in the Humanity of Christ; notwithstanding it seemeth to be so hid therein, as that it is needfull to vse a light or candle, to demonstrate and shew God to be in Christ. And this light was S. John Baptist, who, as S. John writeth

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chap.5. was the lampe burning & shi-
ning; Of whom David in the Person
of God the Father, did thus prophesy,
ps.131. I haue prepared a Lampe vnto
my Christ. For S. John Baptist did ma-
nifest Christ, and did shew, that he
was God, and the only begotten sonne
of God, when he said Ioan. 1. God no
man hath ever seene; the only begotten
sonne, which is in the besome of the Fa-
ther, he hath declared. And againe: He
that commeth from Heauen, is aboue all.
And a litle after: The Father loueth the
Sonne, and he hath given all things in
his hand: he that belieueth in the sonne,
hath life euerlasting; but he that is in-
credulous to the sonne, shall not see life,
but the wrath of God remaineth vpon
him. Ioan.3.

But although this burning and
shining Lampe did manifest Christ
openly to be the Sonne of God; neuer-
thelesse the blinded Iewes could not
(at least would not) acknowledge the
Divinity to be hidden in Christ. For
if they had knowne so much, then, as
the Apostle sayth, 1. Cor. 2. they woulde
never haue crucified the Lord of Glory.
VWho therefore being enlightened
from God, doth find this Treasure,
doth

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doth hide it, and for ioy thereof goeth,
and selleth all that he hath, and buyeth
the field. To hide the Treasure being
found, is nothing e's, but to conceale
and couer the receaued Grace of God,
vnder the veyle of Humility, and not
to vaunt of divine Confolations and
Reuelations, for feare that vayne and
aery gl'ry do corrupt true Glory.
Therefore Esay cap. 24. was accusto-
med to say: *My secret is to my selfe.*
And the Apostle 2. Cor. 12. *If I must
needs glory (it is not expedient indeed)
I will come to the Visions and Reuel-
tions of our Lord. I know a man in
Christ, aboue fourteene yeares agoe &c.*
For that most remarkable Reuelation,
which the Apostle being rapt into Pa-
radise, receaued, he concealed for the
space of fourteene yeares, and would
haue concealed it, but that the necessi-
ty of disclosing the same, forced him
thereto. And he plainly pronounceth,
that it is not expedient to publish and
make knowne such guifts or priu-
ledges; and therefore he did discouer
it vnder an vascertaine name, well
shewing thereby, how anxiously he
suffered the manifestation thereof.
The like fell out vnto S. Francess, when
the

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the sacred Prints or wounds were from
aboue impressed vpon his body, as S.
Bonaventure in his life relateth; For at
other tymes he was accustomed to
conceale his divine reuelations, and to
say with Esay: *My secret is to my selfe*
&c. But when he saw the matter could
be concealed no longer, he related
with great feare the whole order of
his Vision to his Brethren demanding
him therof.

But to proceed. To buy with ioy
that field, wherein the Treasure did
lye hidden, signifieth only, that he,
who will enjoy God and Christ in the
Kingdome of Heauen, ought to suffer
in affliction, renoucing and casting a-
way of all temporall things, and to
bequeath both himselfe, and what
he any way hath, vnto the seruice and
obedience of God: and this not with
any painfull relustation of Will, or
necessity, but with all alacrity and ioy,
seeing that God loueth a cheareful giuer.
2. Cor. 9. But he who truly knoweth,
how immense a Treasure it is, to en-
joy Christ in the Eternall Country, to
bebould his Divinity with the Eyes of
his Soule, and his Humanity with the
Eyes of his Body, and to participate of
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all the goods of God and Christ, and to be sure and certaine of so great a Possession for all Eternity, will thinke it no great matter to spurne at, and contemne all temporalities whatsoeuer, yea his owne lyfe, for the loue of God, and euclastic felicity. Witnes to vs of this Point may be S. Ignatius Martyr, thus writing to the Romans: *Fyre, the Crosse, cruelty of beasts, cutting asunder my Body, breaking of my bones, a rending of all my members, the extinguishment of all my Body, yea all the whips, and scourges of the diuell, lay them full upon me, so that I may deserve to obtaine, & purchase Christ.* Now he, who out of the fulnes of his Charity towards Christ, thus speaketh, doubtlesly would litle feare want, poverty, ignominy, exile, prisons, so that he might not lose that incōparable Treasure. Whosoeuer therfore earnestly coueteth to gaine the Treasure of Eternall life, let him most seriously thinke & consider with himself, whether he be prepared with an immouable resolution, to contemne & betrāple vnder his feet all other goods: since otherwise, neither alive, nor dead, shall he ever obtaine that Treasure, without the

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the which he shall eternally be most miserable and poore.

But I heere will demand, what is the reason, why so many men in such heate of desire, do seeke after the Treasures of Gould and siluer: and not content to vse herein humane diligēce, they flye, by most execrable Arts, to the help of the Deuill, with imminent danger both of their reputation and life? And yet thy Treasures (O Lord my God) so few do seeke, which alone is able to enrich a man, and which they may easely purchase without labour, charge, or perill? Truly I do see no other Cause hereof, but either want of fayth in thy People, or their ouermuch negotiation in temporall affaires, which leaueth them no tyme to thinke, and meditate, of thy diuine Promises made vnto men. Therefore (O Blessed Lord,) increase our Fayth and beliefe concerning thy Promises, and extinguish our thirst in the pursue of temporall riches. For so it may come to passe, that with greater and more feruorous bent of desire, we shall seeke after thy Treasure; and finding it, with sale of all we haue, may resolute to purchase it.

*Of the precious Margarite,
or Pearle.*

C H A P. II.

AN other Parable like to the former, and which also next followeth in S Mathew cap. 13. is of the *Precious Pearle, or Margarite*. For in that there was a *Treasure*; in this a *Pearle*, which may be esteemed, as a *Treasure*. In that it was needfull by selling of all a man possesseth, to buy the field in which the *Treasure* was hid. In this in like manner it is necessary to buy the *Pearle*, with the charges and expences of all we haue. Therefore it is conuenient only to explicate, in what points these two Parables do differ. They differ in two things; to wit, that in the first a *Treasure* is mentioned, in this a *Pearle*. Againe, that the *Treasure* was found by chance; whereas the *Pearle*, was diligently sought after by the Merchant. And truly in this place the *Celestiall Beatitude*, or Christ himselfe is vnderstood by the *Pearle*, as S. Ambrose, serm. 6. S. Gregory

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Nazianzen. orat. 49. Ruffinus and others do interprete. That is called the *Pearle* in this Parable, which in the former Parable was called a *Treasure*, to giue vs to understand, that the *Divinity of Christ* (which is the Object of Eternall felicity, or, the *Vision* whereof (to speake in the Deuines dialect) is the *formall Beatitude* or Felicity, is indeed a *Treasure*, but not deuided into severall kinds of gould, siluer, and precious stones; but is one thing, which contayneth in it selfe the price of an infinite *Treasure*. Whereas the *Pearle* is but one only thing, contayning in it selfe (according to the judgment of *Pliny*) (*lib. 9. c. 35.*) the perfection and height of all Precious things.

Furthermore, a *Treasure* may consist of only money or goods, though in very great quantity, which *Treasure* respecteth only profit, & not pleasure, or outward Pompe. Wherefore to prevent, that a man do not gather out of the former Parable, that *Celestiall Beatitude* is only profitable, and not specious and honourable, our Lord did adde this other Parable of the *Pearle*: in which he teacheth, that the

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Divinity of Christ; and our felicity is lyke to the Pearle; which (besides the profit of a Treasure) hath also in it fayrenes and splendour which doth adorne & delight. We may adde heerto, that the Pearle is the Symbole, Character, or signe of Christ, both as he is the Sonne of God, & also as he is the Sonne of the Virgin. For as the Pearle is engendred of the light of the Suane, and of the dew of Heauen (as Pliny in the place aboue cited, and others do teach:) so also the Sonne of God according to his Deity, is begotten of the Father of lights, who is an increased Sunne, and therefore it is said in the Creed, Light of Light, True God of true God. And the same Christ according to his Humanity, is begotten of the dew of Heauen; because he was conceaued of the Holy Ghost, and not of the seed of man. To conclude, the Pearle is whyte, cleare, solid, pure, light, and round; In like sorte the Humanity of Christ (much more incomparably his Divinity) is whyte through its innocency, lucid or cleare, through its wisdom, solid for its constancy, pure as being without spot, light in regard of its sweetnes and mildnes, round in that

that it is of ech syde perfect.

Now the Pearle in the Gospell is not found by chance, but it is sought after diligently by the prudent Merchant. Neither doth this Parable contradict the former, in which the Treasure is said to be found by chance; for both these Points are true, but in divers persons: And therefore our Lord even out of a diuine prudence, did adioyne this later Parable to the former, lest it might be thought to happen to all men, to light vpon the Treasure vñexpectedly, and casually. For God doth illuminate some men vpon a sudden, with singular or speciall grace; so as they neither seeking, nor coueting, nor thinking thereof, do notwithstanding arriue to truth of Fayth, to a most ardent Charity, yea to a certaine hope of obtayning eternall lyfe. And these men may be said to find this Treasure by chance; although God, not by chance, but through his Eternall Providence, did preordayne them to this grace, and to future Glory. Now other men God doth indeed preuent with his Grace, but he doth not presently shew to them the Treasure, but as it were breaths into them a desire

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desire of seeking the Truth, making them carefull Merchants, and helping and directing them, vntill they find the Precious Pearle.

We may glasse this different proceeding of God in S. Paul and S. Austin. S. Paul did not seeke the true Treasure, which is Christ; but did persecute Christ as a seducer, and the Christians as men seduced. And when he was in his iourney, Breathing forth threatenings and slaughter, against the disciples of our Lord, Christ did appeare vnto him, and withall did blynd the eyes of his body, that he might illuminate the eyes of his hart; and this with so great a splendour and brightnes, as that instantly he became of a Persecutour a Preacher. And although this by a happy chance did fall vnto him; yet that which was chance to S. Paul, was Providence in God. For thus himselfe speaketh to the Galatians, cap. 1. You haue heard of my conuersation sometime in Iudaisme, that above measure I persecuted the Church of God, and expugned it: and profited in Iudaisme above many of myne Equalls in my Nation, being more abundantly an Emulatour of the Traditions of my Fathers. But

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when it pleased God, that separated me from my Mothers wombe, and called me by his Grace, to reueale his Sonne in me, that I should Euangelize him among the Gentills, incontinently I condescended not to flesh and bloud &c. Therefor S. Paul euuen from the wombe of his Mother, was separated by diuine Providence, that he should preach the Ghospell of Christ notwithstanding he did not find the precious Pearle, or the Treasure in the field; but the Treasure did of it selfe offer it selfe vnto him, & caused it to be beloued of him with so an inflamed Charity, as that he spared no labour, but exposed himselfe to all dangers, prizing all things, as dung, so that he might gaine Christ. Phil 3.

But now S. Austin did tread contrary steps to the Apostle herein; for euuen from his youth he began to burn with desire of fynding out this precious Pearle, that is, true wisdome, & eternall Felicity. For when he fel into the Sect of the Manichees, he much laboured with himselfe, in searching, and disputing with others, how he might fynd the Euāgelicall Truth. And whē as he found nothing in that Sect, but fabulous and lying Narrations, he

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almost despayred of finding the Truth; though he had spēt many yeares in the search therof. For thus himselfe speaketh, lib.6. Confess. c.6. *I descended even into the depth of the sea, and I did distrust and despayre of fynding out the Truth.* Yet it pleased God, that at length he should find out the precious Pearle. And then without any delay, selling all his substance; that is abandoning the desire of mariage (with which he was most forcibly with-houiden) and contemning all lucre, and honours (to which he afore had entlaued himselfe) he wholly for ever after espoused himselfe to the obedience and service of God: this therfore is the cause, why our Lord in the first Parable, compared the Kingdome of Heaven to a Treasure, found without labour and by chance; and in the later Parable resembled it to a Pearle, found out by the merchant, with great labour, trauell, and study.

Now this one thing remaineth; I meane, that a Christian Soule seriously ponder with it self, in the sight God setting aside all other businesse for a tyme, what kind of traffique this is, how profitable, and easy, during this

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this tyme; and how difficult, or rather impossible vwill it be, if once the occasion of the present Market be let slip & lost. Doubtlesly, the children of this VVorld would not pretermit occasion of buying a Pearle, vwhich might be soule for many thousands of Crovnes of gold, and yet now at the present Fayre might be bought for one hundred only of siluer; although they should be forced to take vp the money at excessive Vse. And shall then the Children of light be so imprudent, and negligent, as that they cannot be induced to buy that Pearle, vwhich shall enrich and beautify them for all Eternity; vwhen as they need not neither take vp siluer at vse, nor yet run vp and dovvne for enquiry of the price of the Pearle, but it may beholde as sufficiēt, freely to give that, vwhich they haue, although all their substance arrive not to two Myres? Therfore (O Lord God) let thy light shyne in our Harts, give to vs a desire to know the valuable prycē and Worth of this thy Pearle, and withall the vtility of that prycē, which is exacted of vs, that so we may obtaine the Pearle. Adde (O Lord) to our Mercies, that thou wile not in vaine

vaine shew to vs so rich a Pearle. And wert may be suitable with the labour thou, who hast said: *Cast not your and the Worke: For the similitude Pearles before Swyne (Matth.7.) so would seeme incongruous, if a huge worke in vs by thy grace, that if at any tyme, we haue bee[n]e like to swyne, in not knowing the dignitie and worth of this thy Pearle; but preferring akornes, and husks before it, we may now be illuminated by thee, to acknowledge and seeke after the same, and by the selling of all that we haue, with ioy may purchase and buy it.*

Of the daily Penny.

C H A P. III.

Here followeth the third Parable, touching the daily Penny, promised by the Householder to such as labored in his Vineyards. Which Parable we find in S. Mathew cap. 20. At the first sight, the reward of eternall life seemeth to be much extenuated, and lessened in this Parable, since it is here compared but to a daily Penny, which before was compared to a Treasure, and precious Pearle. But this extenuation is annexed, that the reward

may be suitable with the labour of the Worke: For the similitude of a huge worke in vs by thy grace, that if at any tyme, we haue bee[n]e like to swyne, in not knowing the dignitie and worth of this thy Pearle; but preferring akornes, and husks before it, we may now be illuminated by thee, to acknowledge and seeke after the same, and by the selling of all that we haue, with ioy may purchase and buy it.

Also it is to be weighed from the Venue of Charity, which is infused into vs by the Holy Ghost, who is given

uen to vs, for the Crowne of eternall life is prepared of God for all that loue him, as S. James writeth cap. 1. It is in like sort to be prized from the Cōiunctiō the labour hath with Christ, who giueth a valew and chiefe estimation to the fruites of the liuing branches, as a true Vine; and to the works of the liuing members of his mysticall Body, of which he is the Head, and to whom himselfe said, Matth. 5. *Beglad and reioyce, for your reward is very great in Heauen.* To conclude, shall not our Lord at the day of Judgment say, when the reward shalbe giuen to all that haue laboured in the Vineyard: *Come you blessed of my Father, possesse you the kingdome, prepared for you from the beginning of the World.* For I was hungry, and you gaue me to eate &c. seeing the Works of Charitie belong chiefly to labour, by the which we toyle, and sweat in the Vineyard of Christ.

Behould therefore how precious and inestimable is that Penny, which of our Lord himselfe is called a Kingdome. Neither can this Penny vndeservidly be called a Kingdome, since it doth represent and figure out Christ,

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no lesse then a Treasure, or a Pearle doth. For in a Penny is ingrauen the Image of the Prince; in it are also written certaine words, and the forme of it is round. Now Christ is the Image of the inuisible God, as we learne from the Apostle, Coloss. 1. *He is also the Word of the Eternall Father,* as S. John the Euangelist sayth; and he hath no beginning of dayes, nor end of life, as the Apostle teacheth Hebr. 7. which is signified by the roundnes of the figure. To conclude, the most wise Salomon sayth: *All things are obedient & subiect to money:* and Christ is the Lord of all riches, as S. Peter witnesseth. Act. 13. Therefore it followeth, that the Penny, which is giuen to those that labour in the Vineyard, is Christ, true God, and therein Eternall life; according to that of S. John: *That we may know the true God, and may be in his true Sonne, this is the true God, and life everlasting.* 1. Ioan. 5.

But let vs see, to whom this precious Penny is to be giuen, the which who haue once obtained, shall not stand in further neede of any thing. Our Lord sayth, Matth. 20. *Call the Vverkmen, and pay them their hyre.* There-

Therefore it is to be giuen vnto those, that labour in the Vineyard without intermission, without cessation, without negligence. It shall not be giuen to those that stand idle in the Marketplace, or to those who spend their tyme in hawking, hunting, playes, or sports. For the Reward or hyre is giuen onely to them that merite; it is not giuen gratis, much lesse is it giuen to those that do demerit. Which point the Apostle confirmeth saying . Rom. 6. *The stipend of sinne, is death; but the grace of God, is life everlasting.* The Apostle thus speaketh, because without the precedent Grace of God no man can worke well, so, as the reward of Eternall life may be due to him; But Grace being receaved (I meane that Grace, which is giuen gratis, & not by reason of any works) then the reward of Good workes shalbe Eternall life. And according hereto S. Austin thus speaketh: *As death is giuen as a reward for the merit of sinne, so Eternall life is giuen, as a reward or stipend for the merit of Justice.* Ep. 105. ad Sextum.

Neither are we heere to imagine, that because the same Penny is giuen indiffe-

indifferently to all the Workemen & Labourers, that therefore in the Kingdome of Heauen the Rewards are alike to all. For thou this Penny doth signify Eternall life, or God, or Christ; & that Eternall life, and God, and Christ shalbe common to all: Yet here we are to obserue, that euen as the same sunne is more clearely scene of an Eagle, then of any other Bird; and the same syr doth more beate those who stand neere to it, then those who are further distant: Euen so among those, who shall see God and Christ, one shall see more clearely, and in seeing shall reioyce with greater pleasure, then another. And as the merits of men shalbe different, so also shall their Rewards be different. But here one doubt may be vrged, why the Lord in distribution of his rewards, did change the order, saying: *Pay them their hyre beginning from the last, unto the first;* So shall the last be first, and the first last; for many be called, but few Elect. But here we are to conceaue, that this belongeth to the grace and priuiledge of the new Testament, that therby we may vnderstand our selues to be more happy, then the Fathers of the Old

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Testament; and that in this respect we may be more gratafull to God, and may with more diligence and alacrity labour in his Vineyard.

The Holy Fathers, who before the Ascension of Christ, did cultiuare the Vineyard of our Lord, were Adam, Noe, Abraham, Moyses, and the rest of the Patriarchs, and Prophets. They were called in the first, the third, the sixt, the nyngth hower; they not only laboured a long tyme, because they liued long; but even after their deaths for the space of many Centuries of yeares, and some thousands, they expected not to receaue their hyre, or vverages, that is, their Penny. But the Apostles, the Martyrs, and other labourers, who came to the Vineyard at the eleauenth hower (that is, as S. Iohn expoundeth, at the last hower) wrought therein but few yeares, and presently vpon their death, entring into the Kingdome of Heauen, they receaued their Penny. Now how great and worthy is this grace, that a Christian Man (if himselfe wil) may through his vndergoing a most short labour, ascend to that place, to the which the holy Patriarchs and Prophets for a most

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long tyme earnestly desired to arriue? Therefore not without cause, did those ancient Fathers, say with a certaine mordore (which might seeme to signify rather admiration, then complaint) Matth. 20. These last haue continued but one hower, and thou hast made them equall to vs, that haue borne the burden of the day, and the heat. But our Lord did apologize, and answere for vs thus: Friend, I do thee no wrong, diddest not thou couenant with me for a penny? take that is thyne, and ges; I will also give unto this last, as unto thee. Which answere doth not imply, that men of the New Testament receaued from Grace or fauour, and not from Iustice the same reward with them; but it only importeth, that they of the new Testament had greater abundance of Grace, by vertue wherof in a short tyme they laboured no esse, but rather more in the Vineyard, then the Patriarchs and Prophets did in a long tyme; and therein receaued iustly the like reward, or rather greater.

Certainly the Apostles laboured but a short tyme, yet they brought great Profit to the Vineyard of our

Lord.

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Lord. When euer did the Patriarchs, or the Prophets, abandoning all temporalities, make a perlustration of almost the whole World, and did draw whole Frouinces of Heathens to the true Wor:ship of God? When in those ancient tyme, was there so numerous an Army of Martyrs, suff ring for the fayth of the true God, all torments & most cruell deaths whatsoeuer? When in the Old Testament were found so many Companyes of Holy Virgins, who following the immaculate Lamb, did devote, and render themselfes in integrity of mind, and Body to God? Where were there in that anciet time, so many Pastours and Doctours, who vsing all Vigilancy and care ouer their flock, most valorously by their learned Writings, resisted and oppugned the Wolves, I meane, the Heretiks and Heathens? To be short, where was then that nuber of Hermites, Monkes, and other religious Persons, who being vertuously emulous of the life of the Angells, did spend both day and night in the prayse of God, & Prayers to him? These and other like Examples of most eminent and remarkable Virtue, do belong to the Grace of the

New

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New Testament; in regard of which Grace our Lord did rightly conclude his Parable in thole words: *So shall the last be first, and the first last; for many be called, but few are chosen.* That is, many are called throughout all the ages of the VWorld, to worke in the Vineyard, euen at the eleauenth hower; but few are chosen, that is, not few in number, but that few men of one hower, and that the last hower are elected to the grace of the New Testament; by vertue and force wherof they made to themselves great benefit by their labouring, and receaued in a short tyme, most great Rewards.

Neither are we to thinkne, that all those, who were called at the eleauenth hower, did receaue the Penny, but only those, who in that short time, with all their forces euen breathlesly and incessantly laboured in the Vineyard of our Lord. For there are many Men, who knowing this hower to be the last, and that there is but a short tyme left them, do not say (as they haue reason to say) Our life is short therefore let vs labour couragiouly, that so in a smal tyme we may reap great fruit; but they say with the foolish

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lish men, which we read in the Booke of Wisdome : cap. 2. They haue said, thinking with themselves not well: Little and tedious is the tymis of our life ; and in the end of a man there is no recovery, and there is none knowne who hath returned from Hell. And a little after: Come therefore, and let vs enjoy the good things that are ; let vs quickly use the Creatures, as in youth. Let vs fill our selves with precious vVynes and ointments, and let not the flower of our time passe. Let vs crowne our selues with roses, before they wither : Let there be no meadow, which our ryot shall not passe through. Let none of vs be exempted from our riotousnes : Every where let vs leave signes of ioy, because this is our portion, and this our lot.

These be the vwords of those, who cyther know not God, or saying they know him, do neuerthelesse deny him in their deeds, and Works. VVhich men indeed are so many in number, as euen to them may be extended that Conclusion. Many are called, but few chosen. Woe therefore be to vs, who being called in the last hower, do consume a great part of that hower in playing and sleeping ; whereas we ought

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ought to be so sollicitous and carefull, of every little moment thereof, as that we shold not suffer any one minute to slip from vs idly, and without fruite, since of these Moments all Eternity of rewards, or punishments do depend. And without all doubt, by how much the Grace of the New Testament, granted to Christians, is greater ; by so much the more grievously shall they be punished, vwho receave that grace in vayne. And as of those, who painefullie laboured in the last hower, the last shalbe the first, in receaving of hyre or reward ; so of those who refused to labour manfully in the last hower, the last shalbe the first, insuffering of punishment.

Of the Talents ; and ioy of
our Lord.

C H A P. IV.

THE fourth Parable is that, in the which our Lord in S. Matthew cap. 25. speaketh of the reward of Bea-
titude : VVelfarethee, good and fay-
full servant ; because thou hast beene
fayh-

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faythfull ouerfew things, I will place
thee ouer many: enter into the ioy of thy
Lord. In which place two things are
promised to faythfull seruants; to wit,
most ample Power, and most great &
ineffable Ioy: I will place thee ouer
many things: And which those many
things are, he explicateth in another
place, when he saith. *Ibid. cap. 14.*
*Blessed is that seruant, whome when his
Lord commeth, shall find so doing, for
ouer all his goods he shall appoint him.*
Now what other thing is it, to be ap-
pointed ouer all the goods of our Lord
then to receaue power ouer all infe-
riour things, and to be made partaker
of that Empyre & Soueraingty which
God hath, ouer all the vniuersall
Woirds? Who is able to comprehend,
how great this Power is? What King
or Emperour on Earth can be compa-
red with the least Saint in Heaven?
But because so great power and do-
mination in man is commonly atten-
ded on with much solicitude, care,
and perturbation of mynd, therefore
our Lord (as it were) to alleviate &
ease such supposed paines, adioyneth
thereto: *Enter into the ioy of thy Lord.*
As if he should say; As I haue made
thee

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thee consort and fellow of all supreme
Power; so also will I make thee parta-
ker of all desired rest and pleasure; the
which no anxiety, toyle, or labour
shall be of force to take away, or di-
minish. Certainly how great this Ioy
is, which is promised to the Iust in
Heauen, is altogether inexplicable;
neither can we know it, before we
haue tasted it by Experience. In the
meane tyme, we may make some co-
jecture out of three VVords of this ve-
ry sentence, that this Ioy is most great.
The first word is, *Intra*, or Enter
into. It is not said: *Bee the ioy of thy
Lord enter into thee*, but contrariwise,
enter thou into the ioy of thy Lord: An
evident Argument, that, that ioy is
greater, then we are able to contayne
wholy in our selues. Therefore we
shall enter (as it were) into a great
Sea of euerlasting and diuine Ioy,
which shall replenish vs both within
and without, and shall haue in it selfe
a redundancy on all sydes. Therefore
in so great an affluency of Ioy, what
place can be left for care, or sadness?
The second word is, *In gaudium*, *Into
the Ioy*. Where is not promised this
or that ioy, of this good, or that good,
but

F f

but euen *joy* it selfe is absolutely promised, to wit, *pleasure* it selfe, *sweetnes* it selfe, *Contentment* it selfe. And how then can it be otherwise, but that the whole soule shall euen melt, and be dissolved, being thus replenished with so great a *sweetnes*? And the third word, which doth mightely exaggrate this point, is, *Domini tui, Of thy Lord*. For we shall not enter into a *joy*, at which men or Angells do rejoyce, but with which *God* himselfe (in whome all things are infinite) doth rejoyce. What Understanding can comprehend, of what nature the *joy* of *God* is, who knoweth perfectly his owne infinite goodnes, and who doth enjoy the same, and rejoyceth thereat after an infinite manner? And yet notwithstanding all this, it is in thy power (O Christian) to enjoy, & taste, and to haue the fruition of that for euer, the which now thou art not able to conceaue in thought, if so thou wilt be a good and faythfull seruant.

But now let vs consider, to what men such great Promises do belong. To them no doubt, who haue beene carefull to multiply the *Talents* deliuered to them by *God*. For this similitude

tude is borrowed from a *Rich man*, who deliuered his goods to his *Seruants*; entrusting one of them with *five talents*, an other with *two*, a third with *one*; strictly commanding them, that by their carefull and prudent negotiation they should labour to multiply the same. Now what these *Talents* may figuratiuely signify, the Judgments of the learned Interpretes are various. For some do by the *Talents* vnderstand *Gratiam gratis datam*, which is, *Grace* without any interueniency on our part, freely giuen; Others do vnderstand thereby the holy *Scriptures*; Others will haue the *five Talents* to signify the *knowledge of external things*, which is gotten by the mediation of the *five senses*: And the *two Talents* to signify the *Understanding*, and the *Operation*; and the *one Talent* alone, to denote only the *Understanding*. But notwithstanding this their disparity of judgments, they all jointly conspire in this, That to multiply the *Talents*, is to worke well, and painefullly, for the good of their owne *Saluation*, and of others. There occurreth to me another Exposition, not repugnant to the former, and seemeth

to be fiftly accommodated to all those things, the which our Lord did speake of the *Talents*. And first, the *Talents* in this place are called the *Goods* of the Lord, for it is said: *He delivered his goods unto them.*

Furthermore, it is commanded, that the *Talents* by negotiation be multipliyed in the same kynd: *Five talents thou diddest deliver me, behould I haue gayned other five besids.* Thirdly, the *Talents* are said to be giuen to euerie one, according to their proper vertue and ability; Lastly, the *Talent* is taken away from the naughty and slouthfull seruant. Therefore I, by the *Talents*, do vnderstand the Soules of faithfull and pious men, which are committed to the trust and diligence of Prelates. For these are truly the goods of our Lord, the which he doth not giue to vs, but only committeth them to our care and multiplication of them: Therefore according heerunto, our Lord did not say to S. Peter: *feedeth thy sheep*, but *my sheep*. *Ioan. 21.* Other things are our goods (though giuen to vs by our Lord) as Wit, Judgment, the *Scriptures*, Grace freely giuen, & all the rest; but faithfull and pious Soules

les our Lord calleth his *Goods*, his *Vineyard*, his *Family*, his *Spouse*: For these he came into the *World*; for these he shed his bloud to gaine these: he sent his *Apostles*, to whom he said: *I will make you to be fisers of men.*

Math. 4.

Furthermore faythfull soules are said to be multiplied in the same kind, when the Prelate by word and example conuerteth sinners: Which thing S. Peter performed; for when Christ had committed in the beginning, to his charge, a hundred and twenty faythfull persons, when he said, *Feedeth my sheep*; S. Peter vpon the day of *Pentecost* cuen by his first Sermon, conuerted three thousand men, *Act. 2.* and after that, fife thousand, *Act. 4.* and after that againe many thousands more. In like sort S. *Gregorius Thanmaturgus*, when he was first created Bishop of *Neocasares*, did find only seauenteene faythfull Belieuers in that Citty; but he so multiplied this small number, as that being neare to his death, he had left before his departure, in so populous a Citty, only seauenteene Infidels, or misbelieuers; which point S. *Gregory Nyssene* relateth in the life of the

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said Thaumaturgus, which he had ful-
ly and diligently written.

But to proceed. These **Talents** are committed to every one according to his proper Vertue and Ability. For God, who knoweth the strength, that is, the prudence, knowledge, Charity, and Fortitude of all men, doth not commend soules to any, but to such whom he knoweth to be fit, and couragious inough to sustaine that bur-
den. And therefore no man ought to intrude, and thurst himselfe into the care of soules, especially into an Episcopall charge, except he be first called thereto by him, who distributeth the **Talents** according to the power, and sufficiency of euery one: Since other-
wise it vwill not seeme strange, if many do fal vnder the Burden. Neither shall they find any excuse with God, if they say, their shoulders were not able to beare so great a Burden: For it shall be answyered them: Who forced thee to vndertake a burden aboue thy strength? Wast not thou willing ther-
to, didst thou not petition for it, and la-
bouredst by feuerall meanes and en-
deauours to obtaine it? Therefore now suffer thy selfe with thy hands & feete bound

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bound together, to be cast into exte-
riour darknes.

To conclude, the **Talent** commit-
ted to the sloughtfull seruant, is taken
from hym. And this point also most
aptly agreeeth with my former exposi-
tion, in teaching that the **Talents** are
the soules of the faythfull. For he
that taketh one **talent**, that is, the care
of his owne only Soule, if he do not
gouerne it rightly, he will lose his
owne Soule: for it shalbe made the
bondslau of the Deuill. For as the
Blessed do acquire, and obtaine the li-
berty of being the sonnes of God, by
the which they remaine in all free-
dom where they will, and do what
they will; so on the contrary syde, the
Reprobate do lose all Liberty, and be-
ing bound hand and foote, neither can
they walke vwhere they will, nor do
what they desire; but are forced to re-
maine vwhere they vwould not, and to
do nothing of those things which
they would: and this is to lose a mans
owne Soule. So as this sentence, ac-
cording to which, by the **Talents**, are
understood Faythfull soules, is alto-
gether agreeable to the Parable. Our Lord
therfore did commit his **Talents** to
three
F f 4

three kinds of men; To those, who were perfect (and such ought Bishops to be) he gaue fие talents; that is, the charge of many people to be vnder them; To others, leſſe perfect (as the Parish Priests are wont to be) two talents, that is, a leſſer number of ſoules, and ſuch as are vſually contained within one Parish. To others yet more weake and infirme (vvhich are the common People) he gaue to euery one, one talent, that is, the care of his oþne ſoule only: Yet neuertheleſſe ſuch men ought to conuert other men by priuate exhortation, & example of an innocent life, from their ſinnes to the vway of Iuſtice; and ſo after that manner, to multiply the talent deliuered to him.

And vwhat is ſaid of Bishops and Parish Priests, the ſame is to be underſtoode of Princes, and of ſecular Magiſtrates, and of Maifters of families. For thus S. Austin writeth, tract. 51. in Ioan. Eiery Maifter, or Father of a Houſe, or family (euen by this Name) ought to acknowledge a paternall affection and care to his family. It is his office in the feare of Christ, and for the hope of Eternall life, to admoniſh, teach, exhort,

exhort, and correct them; in like ſort to exercise his benevolence, and discipline towards them; ſo as he ſhall fulfiſt and pratitze a certaine Ecclesiasticall, or Epifcopall duty, or function in his owne Houſe. And in this ſenſe Constantine the Greæ was accuſtomed to ſay, that himſelfe was a Bishop, extra Eccleſiam, out of the Churche; because he was moſt vigilat (as far as he could) that the Churche of Christ ſhould be preſerved and propagated; and yet he did not vſurpe, or trench vpon Ecclesiasticall Offices, or Orders.

But to preuent, that it may not be thought, that one only man, or one onely kind of men is reprehended in this Parable, because we read, that he onely, who had but one talent, is reprehended and puniſhed; therefore we are to know, that our Lord from this one, would haue vs to underſtand the dangers of greater Nature. For as at the day of Iudgment, in that he will reward thoſe, who giue corporall Almes, and will puniſh ſuch, as giue none; we underſtand thereby, greater rewards to be giuen to ſuch as giue ſpirituall Almes; and greatest to the Bleſſed Apoſtles, Martyrs, and Virgins,

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exercising Heroicall Virtues, and on the contrary, that theues, periured and sacrilegious Persons ate to vndergoe greater Punishments, then those, who did not relieue the poore and needy with Almes. Euen so in this place, in that he who receaued one talent, the which he might easily haue multiplied, and yet did not, is most grieuously punished, vvc may learne, that so much the more easie it is, for Bishops, Patours, Princes, and Magistrats to offend in this kind, by how much they do exercise a more weighty and dangerous function; and that they are so much the more to be punished in the last iudgment, by how much the losse of many soules is greater, then the losse, and ouerthrow but of only one.

Let vs heare, what S. Austin speakeþ of the danger of an Ecclesiastical state or degree, Epist. 147. He thus wriþeth to Valerius Bishop; I desire before all other things, that thy religious Prudence would call to mind, Nothing in this lyfe, and especially at this present, is more easie and more acceptable to men, then the Office of a Bishop, Priest, or Deacon, if they exercise their authority though but negligently, or sleightly.

But

The fifth Booke.

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But in the sight of God, nothing is more fearfull, miserable, or damnable. In like sorte, there is nothing in this lif, and particularly in these dayes, more hard, laborious, perilous, then the Office of a Bishop, Priest, and Deacon; but with God nothing more blessed and happy, if so we serue in that War, as our Emperour & Generall commands vs. Thus S. Austin, who wriþeth further of this very Argument, through all that his Epistle to the aforesaid Valerius Bishop, as that it is to be wished, that all Ecclesiastical Persons would with attention and reflecion vpon themselves, read the same; especially such men, who rashly aspire to the function of a Bishop, or Priest; and when they haue obtained what they desire, and found what they haue sought for, do either forsake their flock, or being busied with other affayres, do trouble their thoughts with nothing lesse, then with the care of increasing the number of pious and faithfull Christians.

Truly the Shephards, vpon the Night of the Birth of our Lord (the prince of all Shephards) did watch all the night ouer their flock. And if this was done vpon a flock voyde of reason

soe by those who figure out the Pa-
stours of the Church; how much more
then ought it to be performed by Pa-
stours, for their sheepe, induced with
reason, for whō Christ himselfe, vwhen
he was conuersant vpon Earth, did
watch whole nights? And if the Pa-
triarch *Jacob* wasted himselfe away
with such labour for the care he had of
the sheepe of *Laban* his Father in law,
as that he said: *Day and night was I
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sleepe did flee from my eyes*; what in-
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Lyon, goeth about, seeking whom he
may deuoure, is it not then fit, that a
goad *Pastour* should also daily goe a-
bout, seeking whom he may free and
set at liberty?

But here it may be vrged, that the
busines & affaires of the Church, of
which a man is *Pastour*, may some-
times force him to leaue his flock. I do
not deny, but if such necessituds be of
great importance, and can be brought
to an end in a short tyme, that then a
short leauing of the flocke is pardona-
ble; Otherwise I say, let greater nego-
tiations

tiations be preferred before lesser.
And such as are greater to be perfor-
med by the *Pastour* himselfe; whereas
the lesser may be vndertaken by some
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to depart from his flock; then greater
busines, yea euen bloudy Warrs do
force a man not to depart from the
defence of his flock. The Apostolicall
Trumpet thus soundeth in our ears,
*Ephes. 6. Our wrestling is not against
flesh and bloud; but against Princes, and
Potentates, against the Gouvernours of
this darknes, against the spiritualls of
wickednes, in the Celestialls.* And if the
Captaine be absent, who shall teach
the souldiers how to ayoid the Wea-
pons of their Enemies? Certainly our
Lord said to *S. Peter*, and in him to all
Pastours: *Feede my sheepe*; Of other
things he spake nothing, that we
might vnderstand thereby, that the
feeding of the flocke is the principall
charge, incumbent vpon a *Pastour*.

In like sort in the Consecration of
a *Bifshop* it is said: *Vade, pradica populo
tibi commisso; Go, preach unto the peo-
ple committed unto thee.* But touching
temporall busines nothing is added or
spoken; thereby to admonish the *Bi-
shop*,

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then ought it to be performed by Pa-
stours, for their sheepe, indued with
reason, for whō Christ himselfe, vyben
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watch whole nights? And if the Pa-
triarch Jacob wasted himselfe away
with such labour for the care he had of
the sheepe of Laban his Father in law,
as that he said: *Day and night was I
parched with heat, and with frost, and
sleepe did flee from my eyes;* what inde-
fatigable paynes then ought the Pa-
stours of the sheep of Christ to en-
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hour, seeking whom he may free and
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The fifth Booke: 349
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And such as are greater to be perfor-
med by the Pastour himselfe; whereas
the lesser may be vndertaken by some
others. For if busines doth force a man
to depart from his flock; then greater
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not to depart from the
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Pastours:
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feeding of the flocke is the principall
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shop,

shop, that Temporall things are not to be ballanced and equalled with spirituall, and much lesse to be preferred.

To conclude, in the fourth Councell of Carthage Can. 17. 18. 19. 20, Bishops are earnestly commaunded, that they shall not vndertake the gouerment of Widdowes, strangers, Pupils by themselues, but by the meanes and labour of the Arch-Priests, & the Arch-Deacons. In like sort, that Bishops shall not vndergoe the defence of Wills, or Contentions, for any transitory matters, and that they shall not ingrosse to themselues the care & dealing about other mens states; but that they shall wholly, and only devote their labours to reading, praying, and preaching of the Word. Therefore the Councell of Africa, consisting of two hundred and fourteene Bishops (at which S. Austin was present) commanded, that Bishops should negotiate and execute all temporall affayres & occasions (though otherwise pious and necessarie) by the ministry, and labours of other men, that so themselues might more freely spend their dayes in defending and multiplying of their flock.

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Therefore this Parable, as it sheweth, that Eternall Felicity is chieffly to be desired, as containing most great power, accompaigned with most great Pleasure; so also it demonstrateth, that the way to this felicity is continuall & indefatigable labour, placed in seeking and procuring the Health of a Mans owne Soule, and of other mens also. Whiche labour whosoeuer doth sycke to decline and auoyd, shall not onely be depriued of that felicity, and of that most excellent Power and Pleasure; but being damned to Hell, shall there suffer eternall Punishments. For thus doth our Lord speake Matth. 25. *The unprofitable seruant cast you out into utter darkness; there shalbe weeping and gnashing of teeth.* And here we are diligently to note & obserue, that the seruant in this place condemned to such punishment, is not called wicked, or facinorous, but unprofitable only; for admitting that a Bishop, a Parish Priest or Prince, or Magistrate, or Father of a family, or any other may be free frō other vices; yet in this respect onely, that he is vnprofitable, that is, he doth not procure and labour (according to his power) his owne health, & the health

health of others subiect vnto him; in this respect (I say) he shal be cast out into vtter darknes, where shalbe weeping & gnashing of teeth, which shalbe neuer have End. And if the *unprofitable* seruant shall suffer these insufferable calamities, what portion then is allotted to the wicked seruant, who is covetous, malignant, proud, luxurios and wholly drowned in all kind of vices? Yf the *unprofitable* Seruant be rejected, what account and reckoning then, must he who is wicked render to our Lord, touching the talents deliuered vnto him? Truly they who deeply & intently consider these things, will not ambitiously seeke after Honour, or Authority; and if it be fortedly imposed vpon them, let them euer watch with feare and trembling, since they are to render a most exact and strict account for the soules, committed vnto their Charge.

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The fifth Booke.
Of the great Supper.

Of the great Supper.

C H A P. V.

The fist Parable (which is in *Luke* 14.) resembleth the felicity of the Saints to a Great Supper; and this truly not without iust reason. In a Great, Nuptiall, or Regall Supper all things are there found, which may light the Seales of men, or which may shew the Power, riches, and glory of this World. Truly King *Assuerus*, who gouerned ouer an hundred, twenty & seauen Provinces, desiring in great vaunting, to shew the riches, and glory of his Kingdomes, and the largenes of his power, did not find a more fitting and conuenient meanes thereto, then to make a most sumptuous, and magnificent Banquet. For first at a great supper the *Eyes* are delighted in the most costly furniture and hangings of the Place, in the order of Officers, in costly and courtlike Apparell, in the golden and siluer plate, wherin the Meate is serued. The *Eares* are much delighted with melodious musick.

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The

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The sense of smell is satisfyed with the odour of flowers, of precious perfumes, and with other things, breathing forth fragrant and sweet smells. The sense of Tast is rauished with the curios seasoning of the meates of all sorts, and with delicious Wynes.

To conclude, the sense of Touching is greatly contented with reposing vpon molt soft and downy Beds. Therfore as a Regall Supper all corporall goods do meet togeather in the greatest affluency this World can afford. So as our Lord willing to represent that Felicity, which comprehends in it self all sort of Goods, would compare it to a Great Supper; Of which Supper we also thus reade in the Apocalyps: *Blessed are they, who are called to the Supper of the marriage of the Lambe* Apoc. 19. Furthermore, the greatnes of that supper of our Lord may be knowne, in that the Glory of all the glorified bodies shalbe (as it were) the last Table, vpon whome all delicates & dainties shall be placed. Now the sweetnes of these Dainties is so great, as that S. Peter once seeing the Body of our Lord, to shine like to the Sunne, said: Matth. 17, *It is good for us to be heare.*

The fifth Books.

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heare. And if the dainties of Banquets be of so great worth; of what dignity then shall the substance of the supper be, which is placed in the fruition of the Diuinity?

Finally, All the goods of this vworld are nothing els, then as barks, or huskes of the fruites of Paradise. And if these husks be of that force, as to enchant men with the loue and desire thereof; what then are the fruites themselves able to worke in mens soules? And if the fruites be of such Vertue, what then may we conceaue the more solid and substanciall meates of this Great Supper to be? Doubtlesly they shall be such, as that they may be ever eaten, and euer desired without any fastidious satiety. Neither are we to imagine, that there shalbe a Supper in Heauen; such as great Princes haue in the celebration of their Mariage, seeing in Heauen we shalbe as the Angells are, who neither marry, nor feed on Meates necessary to the mantaining of a mortall life. Therfore that Supper shalbe full of riches, full of delights, full of Ornamentes, & full of glory, agreeable to the state of the Blessed. These materiall things

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are spoken vnto vs in this our exile, because we do not here see better, or greater Matters. But from these we ought to learne, that that Celestiall Supper shall so much excell our suppers vpon earth (though never so dainty, or curious) by how much Heauen is better then the Earth, and by how much God, who shall prepare this Supper, doth transcend and surmount mortall Kings in power and riches.

But heare it may be questioned, why the felicity of the blessed is compared rather to a supper, then to a dinner? of this point the reason is, in that the tyme of Dinner is about the midst of the day, and the tyme after dinner vntill supper is commonly spent in executing of busines; whereas Supper is prepared at the end of the day, when as all negotiations are finished, after which Supper followeth Rest and Repose. And therefore in another Parable, which is in Matth. 22, where mention is made of the Incarnation of our Lord, the time of Dinner introduced for the Mariage with the Church his Spouse, is begunne in the middle of the day; that is, long before the consummation of the World. After

which

which time of Dinner, many matters of greatest importance, especially the Redemption of the world, and the reconciliation of Mankind with God, are treated. But after all businesse and sollicitudes shall cease, then the bringing of the Spouse to the House of the Bridgrome, and the Nuptiall Supper shall follow; that is, Eternall Repose at the close of the day, and end of the World.

But yet it will be worthy of observation to know what is to be done, that we may be admitted vnto this Supper. And of this our Lord himself hath byn pleased to instruct vs in this Parable, saying: Lnc. 14. *A certayne Man made a great Supper, and called many: but they began all at once to make excuse. The first said, I haue bought a Farme, and I must needs goe forth and see it, I pray thee haue me excused. And another said, I haue boughte five yoake of Oxen, and I goe to proue them, I pray thee hold me excused. The third said, I haue maryed a Wyfe, and therefore I cannot come. A wonderfull matter! Men are invited by God to a Nuptiall and Regall Supper, and they refuse to come: what then would they do?*

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do, if they vvere called to the labour of Warre, or to a long and perillous iourney? But this is humane blindnes, which can hardly be brought to belieue any thing, but what it seeth. But what is that which mortall men prefer before the *Divine Supper*, which is our supreme and eternall good? Three things our Lord setteth downe, as maine impediments of our Salvation, which of their owne nature are not euill; and yet through an affection to them not vwell gouerned, they hinder mans *Saluation*. *To buy a farme, to trye Oxen, and to marry a Wife*, are no sinnes; but to aduance and prefer them before the kingdome of God, is incredible stupidiety and blindnes. And yet there be found many Christians in every place, who do affect and seeke after these temporalities with a wonderfull thirst and hunger, cōsuming whole dayes and nights in pursuing of Honour, which is noted in buying of the farme; and of Lucre or Gayne, which is signified in manuring of ground, or drawing of Oxen; and of Pleasure, or Voluptuousnes, which it taken through new Mariage. Yea they are so absort in the depth of these earthly matters,

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The fifth Booke.

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as that they remayne wholly forgetfull of the eternall and most great rewards, which God hath promised to them that loue him.

Neither are many men content to buy farmes, to prove their Oxen, to marry wiues, but, that they may the further depart from hope of Saluation, they feare not to inuade other mens farmes, to steale Oxen, and to maintayne Concubins and prostituted women; never euer thinking (much lesse maturely considering) what hurt and damage it is for such trifles, to suffer the losse of the *Supper of our Lord*. Certainly if God did not promise vnto vs (being but poore Wormes of the Earth) a *Supper of infinite sweetnes* in Heauen, but only did promise the crums falling from that table, or the refuse of the meates; yet it vvere most profitable for vs to contemne all temporall things whatsoeuer, that so we might feed vpon those Offalls. What madnes then is it to aduance small, decaying, and fleeting pleasures aboue the *Supper of our Lord* himselfe, vvhich abounds with all sempiternall goods, and at the which we shall sit downe in the *Heauenly Kingdome* with the holy Angels,

Angells, and with him, who is the Lord of Angells?

To proceed. After our Lord had shewyd vwhat might binder our entrance vnto this great Supper, he therpon adioyneth certaine remedies to remoue those lets and impediments, for thus he goeth forvward in his Parable: *Then the Maister of the House being angry, said to his seruants; Goe forth quickly into the streets, and lanes of the City, and the poore, and feble, and blynd, and lame, bring in hither. Because rich men being occupied in buying of farmes, of Oxen, and in mariage, refused to come to the supper of this great Lord, he calleth in the Poore, Weake, and Lame, who neither haue money to buy Farmes, or Oxen, neither can easely get Wyues, as wanting meanes to maintaine them. These men therefore, as free from all intanglements, wherewith the others vvere ensnared, are admitted to the Great Supper; who may deseruedly congratulate their evnre fortune and state, that God would haue them to be Poore, weake, blynd, and Lame.*

Many here in this life do much
com-

complaine, that they are borne Poore, or that they are often sickle, or deprivyd of sight, or are lame in their lymenes; and for these imperfections they hould themselues most infortunate and miserable; not knowing what good God doth prouide for them in the World to come, even for this very cause, which many men repute as an Infelicity: But if they did know Gods sweete proceeding herein, they would doubtlesly exult and reioyce. Therefore no man ought to complaine of the Providence of God, but in all things to loue him, with due thanks (who hath a care and vigilancy ouer vs) and euer to rest quiet, and reported in his good Will, & pleasure. But how true to euer these things are in a littell sense; yet in this Parable, those are said properly to be poore, who are poore in spirit, not in riches and those weake, not in strenght, but in confidence and trust of themselues; those blynd, not in their bodily eyes, but in subtily and craft; those lame, not in their feete, but in their affections. I wil speake more plainly.

The Poore, who are admitted to the Supper of our Lord, are those, who hearing

ring the Apostle (1. Tim. 6.) desire not to be rich, and if they have riches, they have them not to heape vp togeather, and so to conserue them, neither to wait and dissipate them in Vanities; but to performe and exercise that, vvhich the Holy Ghost speaketh of, by the mouth of David Psal. 113. *He distributed, and gaue to the poore, his iustice remayneth for ever and ever.* And those are heare laid to be weake & feeble, who do not confide and trust in their owne force, nor glory in their owne strenght; The blind are those, who truly believe those things they see not; especially touching the rewards of the Virtuous, and punishments of the Wicked. For vwho assuredly persuade themselves, that the rewards of the Iust, are most great and sempiternall, and the punishments of the malignant & wicked, most rigorous and interminable; these men do not lye groueling vpon the Earth, neither do they much prize any thing which is vnder the Moone, but there their Harts are fixed, where are true joyes To conclude, those men are happily lame, and may most hopefully aspire to the Supper of our Lord, vvhose right foote is much longer then

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the least; that is; whose affections towards God and everlasting Beatitude, are far greater, then their sinistre affections and desires tovwards their owne flesh, and temporall goods or Pleasures.

But let vs heare the sentence of the great Maister of the Howse against those, who inconsiderately & foolishly contemned his Supper; Thus then he sayth: *I say vnto you, that vnone of these men, that were iuited, shall tast of my Supper.* For our Lord vwell knoweth, that it shall fall out vwithin a short tyme, that those who were iuited, and contemned, and slighted future goods, as vayne (their soules eueng cleauing, and fastened to present Benefits) shall after the dissolution of their Body, and after their departure from all vworldly matters, eueng hunger after that Supper, through an incredible desire. For as the Prophet David speaketh: *Psal. 58. they will returne at Evening, and they shall suffer famine, even as dogs, and shall constreine the City.* Then at the Evening (the day of this present life being ended) they shall returne, and acknowledge their folly, vvheno their repentance shalbe, vnto

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vnprofitable; and they shall suffer hunger like rauenous dogs, and they shall incompaſſe the Citty of our Lord, if perchance they may be suffered but to feed only vpon the Crums of that Supper. But that Sentence stands vnat-
terable, and irrevocable: *None of those
men shall tast of my Supper.*

O Christian Soule, that thou didſt but know, what it is to ſay: *Thou ſhalt not tast of my Supper*, Or that thou couldſt poſſibly conceaue, how great the hunger of reprobate ſinners ſhal-
be, and of how ſweet a meate they ſhalbe for euer deprived; and what they would giue, that they might but tast of that, vwhich they ſhall couet
most ardently? But they ſhall gaine nothing, though they had the vvhole
world at their command, and though they were ready to renounce and diſ-
claime from it, with all promptitude
of mind. Now then ſince these things
are thus, let vs returne from our ſins,
whyle we haue tyme, whyle the day
laſteth, and while our Pennance and
Repentance is fruitfull and profitable.
Now let vs hunger after that moſt
ſweet Supper, let vs ſuffer famine for
it, not as vncleane and greedy doggs,
vvhoo

• *The fifth Booke.*

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who in eating, thinke nothing but of
the pleasure of their taſt and belly; But as men indued with Reaſon, let
vs hunger after the meate of Eternall
Life, the Bread of Angells, yea that
hidden Manna, *which no man knoweth,*
but he that receaueth; and which God
himſelfe enjoyeth from all, and for all
Eternity. By this meaneſ we ſhall ſo
liue in this our baniſhment, as that we
ſhall not loue the ſame, but ſhall moſt
earneſſly couet, and euuen breath after
our Heauenly Country, to the which
aſter we are once arriued, we ſhall
haue no need, *to compaſſe about the*
Citty, but we may enter by the open
Gate; and being freely admitted to the
Supper of our Lord, we may feed and
ſatiate our ſelfs vpon moſt pleaſing
meate and drinke; that is, vpon the
Bread of lyfe, and Water of Wiſ-
dom.

¶ h. 3 *Of*

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vnprofitable; and they shall suffer hunger like rauenous dogs, and they shall incomasse the Citty of our Lord, if perchance they may be suffered but to feed only vpon the Crums of that supper. But that Sentence stands vnalterable, and irrevocable: *None of these men shall tast of my Supper.*

O Christian Soule, that thou didest but know, what it is to say: *Thou shalt not tast of my Supper*, Or that thou couldst possibly conceaue, how great the hunger of reprobate sinners shalbe, and of how sweet a meate they shalbe for euer depriued; and what they would give, that they might but tast of that, vwhich they shall couet most ardently? But they shall gaine nothing, though they had the vvhole world at their command, and though they were ready to renounce and disclaime from it, with all promptitude of mind. Now then since these things are thus, let vs returne from our sins, whyle we haue tyme, whyle the day lasteth, and while our Pennance and Repentance is fruitfull and profitable. Now let vs hunger after that most sweet Supper, let vs suffer famine for it, not as vncleane and greedy doggs, vvhio

The fifth Booke.

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who in eating, thinke nothing but of the pleasure of their tast and belly; But as men indued with Reason, let vs hunger after the meate of Eternall Life, the Bread of Angells, yea that hidden Manna, *which no man knoweth, but he that receaueth*; and which God himselfe enjoyeth from all, and for all Eternity. By this meanes we shall so live in this our banishment, as that we shall not loue the same, but shall most earnestly couet, and euen breath after our Heauenly Country; to the which after we are once arrived, we shall haue no need, *to compasse about the Citty*, but we may enter by the open Gate; and being freely admitted to the Supper of our Lord, we may feed and satiate our selfs vpon most pleasing meate and drinke; that is, vpon the Bread of lyfe, and Water of Wisedome.

Th: 3

Of

Of the Marriage; and of the Wise,
and Foolish Virgins.

C H A P. VI.

THe last Parable is that, which resembles the felicity of the Saints to a Kingly marriage, to the which are invited ten Virgins, of which number five were foolish, and five prudent. And first is to be explicated, what the Bridgrome is, what the Bride or Spouse: Next is to be shewed, how great a Good is intimated by the name of the Marriage; Lastly what is required, that we may be able to come to so infinite, and inestimable a Good.

And first it is not be doubted, but that the Bridgrome here is Christ. For this S. John Baptist in expresse words affi: meth, when he sayth: *He, that hath the Bride, is the Bridgrome*; But the friend of the Bridgrome, that standeth and heareth him, reioyceth with ioy, for the voyce of the Bridgrome. Ioan. 3. The same doth our Lord himselfe insinuate in the Parable of the King, who made a Marriage for his Sonne.

And

And the same also the Apostle most evidently confirmeth, when he laid to the Corinthians (1. Cor. 11.) I haue desposid you to one Man, to present you a chaste Virgin to Christ. To be short, S. Iohn in his Apocalyps signifieth the same, thus laying cap. 19. Let us be glad and reioyce, and giue Glory unto him, because the Marriage of the Lambe is come, and the Bride hath prepared herselfe. And againe, Blissted are they, who are called to the supper of the Marriage of the Lambe.

Now concerning the Bride or Spouse, it is certaine, that by her is meant the Church; For the Apostle in the Epistle to the Ephesians cap. 5. evidently sayth: As the Church is subiect to Christ, so also Women to their Husbands, in all things. Husbands, loue your wyues, as Christ also loued he Church, and delsuered himselfe for it. And after againe: For this cause, shall man leave Father and Mother, and shall cleave unto his Wyfe, and they shalbe two in one flesh: This is a great Sacrament, but I speake in Christ, and in the Church.

But althoough the Church be the Spouse of Christ, and the faithfull are said to be sonnes of the Church, be-

cause

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cause the Church after a certaine manner by the Sacramet of Baptisme doth beget them to Christ; neuerthelesse, because the Church is nothing els but the company of the faithfull, therefore all faithfull soules are so many particular Spouses, as the Church it selfe is the *Uniuersall Spouse*. For she doth not vntruly thus celebrate the dignity of Virgins: *Veni Sponsa Christi* &c. *Come thou spouse of Christ, receive the Crowne which our Lord hath prepared for thee, for all Eternity.* And although the Holy Virgins after a peculiar manner are called the Spouses of Christ, because they refused Carnall Wedlocke, that they might spiritually espouse themselues on ynto Christ; Neuerthelesse other Christian soules are the spouses of Christ; since they being (as it were) betrothed to him by Fayth, and united by Charity, do earnestly thirst after a spirituall Consumption, in the Kingdome of Heaven.

Now if one could comprehend, or but worthi'y imagine, how great a good it is, for a Christian Soule to be espoused vnto Christ, euen as he is God; perhaps he could find nothing more

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more honorable, more profitable, more sweet neither in this world, nor in the next. It is a great Glory, & pleasure, to serue the King of Kings; It is a greater to be numbered among his friends, and to be ranged (as I may say) in the role of his *Domesticks*. It is the greatest, to be stiled the *Sonne of God, and Brother of Christ*: But to haue the Honour to be called the *Spouse of God, the Consort, or partaker of his throne, the Consort of his Chamber, of his Crowne, of all his Titles*, seemeth to be more, then the greatest Good, if it be lawfull so to speake. For this is that, which our Lord speaketh in *Esay of spirituall Eunuchs*: *I will give unto them in my house, a Name better, then Sonnes, and daughters; That is, I will give to them the Name of a Spouse, or Wyfe.* *Isa. 56.* Who can conceave, how sublime, how honorable, and how pleasant it is, not only to see God, but to conuerse and liue with him? What is it then to be made one spirit with God, that is, to be transformed and changed into the *Supreme Good*? The Words of the Apostle are these *1. Cor. 6.* *He that adhereth to a Harlot, is made one Body, for they shall be two in*

He 5 one

one flesh; But he that adhereth to our Lord, is one spirit. And againe: But we all behoulding the glory of our Lord, with face reuealed, are transformed into the same Image, from Glory into Glory, as our Lords spirit. What pleasure shall it be, when we being united to God, and receauing our beames from the splendour of his Countenance, shalbe transformed into the splendour of God, that so we may be made most like to God? S. John sayth: *We shall be like unto him, because we shall see him, as he is.* 1. Ioan. 3. We shall not be only like to him, as we are Images created to his similitude, but like in glory, in beatitude, in felicity. The Apothe S. Paul in that great *Ex-tasy*, which he suffred, when being rapt vp into Paradise, did heare those secret words, which were not lawfull to speake to Man, was not as then blessed, and yet he was so absorpt in God, as that he obserued not, whether he was in Body, or out of Body. How great then shall that most happy Union of a Soule with God be, & how shall that Soule (which shalbe one spirit with God) be euен drowned as it were, in seas of such inexplicable sweete-

sweetenesse? Truyl this ioy shall be such, as that (according to S. Bernards words Epist. 14.) in comparison thererof, All other pleasure is griefe, all sweetnes dolour, every pleasant thing bitter, all Beaury soule, and finally all that may any way delight, troublesome and molestious.

But since this embracement of the most beautifull Bridegrome with a blessed soule, is ineffable; let vs seeke out of the propounded Parable, what is necessary required of vs, that we may be admitted fully to this most happy Marriage. This we know from the qualities of the wise Virgins, seeing these alone (the foolish being excluded) did ente into the Nuptials of the Heavenly Bridegrome. There are fve Conditions, or Qualities which are exacted hereunto. The first, that the soule be a Virgin. Next, that she be Wyse; Then, that she haue light in her Lampe, and Oyle in her Vessell. Lastly, that she be watchfull, diligently attending and obseruing the comming of the Bridegrome. Concerning the first Condition: The spouses of Christ ought all to be Virgins; but this not necessarily through Virginity of the flesh,

flesh, but through Virginity offayth and manners; as S. Austin (in serm. de verb. Dom. 23.) truly expoundeth, according to that of the Apostle: *I haue despoused you unto one Man, to present you a chaste Virgin unto Christ.* Where, by the chaste Virgin, he vnderstood the whole Church of the *Corinthians*, in which it is evident, that all were not Virgins according to the flesh; since the same Apostle in his first Epistle to the *Corinthians*, admonisheth the faythfull matried Persons of their Duty. Therefore those men and Women are Virgins in this Parable, who are not corrupted touching manners and Fayth, and flying from all Euill, do not contaminate their soules therewith.

But because it sufficeth not to the perfection of Justice, to decline from euill, but it is necessary also to do Good according to the Propheticall King. *Psal. 36. Decline from Euill, and do good;* therefore the second Condition is added; to wit, that the Virgin be wye, not foolish; Neither let her thinke it to be inough, if she hurt no man, do nor kill, do not steale, do not beare false witnes; but she is to vnderstand, that she ought to proportion, and ordaine means

means to her End. And because Eternall life is the End, and the merit of good Works are the Meanes; therefore there is annexed a third Condition, that is, that the Virgin haue light in her Lampe, or, a shining Lamp, which are good Works, as S. Austin teacheth in the place aboue noted; Which very point our Lord himselfe taught, when he laid: *Let your light so shyne before men, that they may see your good works, and glorify your Father, which is in Heauen.*

Now for that good Works do flow from Charity, as from their sourse; neither can they be preterued, except they haue their cherishment from the same Charity, euen as a light is infallibly extinguished in a Lampe, if it be not nourished, and fedd with Oyle; Therefore a fourth Condition is required, which is, that the VVise Virgin euer haue Oyle in her Vessell. By Oyle, Charity is signified, as S. Austin in the place aboue alledged doth teach. For as Oyle doth swim (as it were) aboue all Humors, so Charity is supereminent to all vertues, the Apostle saying: *Eminentiorem viam &c. I shew you a more eminent, or more excellent way.* And a little

little after: *Nan autem manent fides, spes Charitas &c.* Now there remaine, *Fayth, Hope, Charity.* These three; but the greater of these is *Charity.* Therefore if a man doth either prefer or equal any thing in his Hart with *Charity*, she instantly departeth; for she will haue either the precedency and first place in our Harts, or els she goeth away. *Oyle* is a Humour most subtil, aery, and fiery, which ascendeth aboue all other Humours. And so great is the force of the *oyle* of *Charity* in ascending vpward, as if it were part into a soule o' a Publican, or Common strumpet, it would instantly draw it vp, making it of sinfull to become Holie, and of Carnall spirituall. Yea, I dare be hould to say, that if this *Oyle* of *Charity* could be distilled into the scules of damned men, or into the verry Deuils, we should presently behould all the damned either Men, or Deuils, to ascend vpward: As on the Contrary, if this *Oyle* should forsake the Holie Angels, and the scules of the Apostles, Martyrs, Virgins, they thereupon would become lumpish and Heauy, & wou'd descend to the lower Parts. Behould therefore of what excellency and

and vertue this *Oyle* is, and how deuinely those *Virgins* were calld *Fooles*, who did want this *Oyle*.

But there yet remaingeth another Reason, why by *Oyle*, *Charity* is signified; to wit, because *Oyle* doth lenify and soften things; making them of hard and sharpe, timor, supple, and sweet. This *Oyle* maketh the yoake sweete, of which our Lord said: *Iugum meum suauus es: My yoake is sweet.* and as *Esay* sayth, the yoake being annoyned with the force of *Charity*, shall pacify at the face of *oyle*. What made the yoake o' Obedience sweet in the Apostles, when they made a peragration and trauaile through out the whole World, to preach the Gospell to every Creature, but the *Oyle* of *Charity*? What in like sort sweetned the yoake of Patience in Martyrs i' sufferring of many Torments, never before that tyme heard of, but the *Oyle* of *Charity*? what bath made the yoake of Pouriety, Continency, and Obedience so pleasing 'o so many thousands of Religius Men and Women, but the *Oyle* of *Charity*? For there is nothing more sweet to a Louer then to manie feit his loue to the Party beloued, and to

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to worke, or suffer for him great and
hard matters; even as our Saviour de-
clared his loue towards mankind, in
nothing so much, as in suffering
for vs.

I haue discoursed more fully of
Oyle, because the reason is not ob-
vious, and facill to euery one, vvhys
should figure out and signify Charity.
The fift Condition, vvhich is the chie-
fest, and principally intended by our
Lord in this Parable, is Vigilancy, or
Watchfulness; for thus is the Parable
concluded: Matth. 25. Watch you ther-
fore, because you know not the day, or
the houre. Which Sentence our Lord
frequently repeateth, that he may fir-
mly print it in the Harts of the fayth-
full. In S. Mathew c. 24. he thus sayth:
Watch therefore, because you know
not, what houre your Lord will come. In
S. Mark cap. 13. Watch therefore, for
you know not when the Lord of the house
commeth, at Euen, at midnight, or at the
Cock-crowing, or in the Morning; less
comming upon a sudden, he find you
sleeping? And that which I say to you, I
say to All, Watch. In S. Luke c. 12. Bles-
sed are those Servants, whome when
their Lord commeth, he shall fyndwat-
ching.

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thing. And in an other place: Watch
therefore, praying at all tymes. In like
sort, by the apostle, S. Peter: Be wyse
therefore, and watch in prayer. 1. Pet. 4.
By the Apostle S. Paul: Let vs not sleep,
as others do, but let vs watch; and be so-
lere. 1. Thef. 5. By the Apostle S. Iohn:
Behould I come as a Thief, Blessed is
he, that watcheth. Apoc. 26.

All these sacred authorities signify,
that the coming of our Lord to Iudg-
ment (whether the judgment be uni-
versall at the Consummation of the
World, or particular at the death of
euery one) is vncertaine, and that ther-
fore God requireth of vs, that we be
alwayes watching, and expecting his
Comming, that so he may find vs pre-
pared, and that he may not be forced
to exclude vs (with the foolish Virgins)
from his Mariage. Therfore to sleepe,
is nothing els, then to forget death and
Iudgment, or to live so heedlesly, as
if we never thought, or tooke care of
that so great a Matter, whereupon E-
ternall Saluation dependeth. For we
are not to thinke, that corporall sleepe
is forbidden to the faythfull, other-
wise it wold not haue beeene said in
the Parable: They fumbered all, and
slept.

Slept, but only Forgetfulnes and Inconsideration, is forbidden.

Therefore every good Christian, who bath a care of his owne soule, ought every day both morning and euening (the dore of his hart being shut from all other busines) attently to thinke, and certainly to persuade himselfe, that that day or night may easly be his last; and therefore ought seriously to prouide, that he be not found, and taken vnpreaded, so that he shall lose, through such his great negligence, his owne soule, & all goods attending on it. Some men haue altogether a horrour to thinke, and meditate of death, and willingly they diuert their minds to other cogitations. But let such remember, that the sicke man hath a loathing to take his prescribed physike; and yet for the loue of his owne life, he willingly taketh it. In like sort the eyes haue a horrour to looke vpon a dangerous and deadly wound in their body; and yet they looke vpon it earnestly, and couet to receaue a medicinable playster thereto: So is it needfull, that a prudent man do make a greater estimate of the detriment, and losse of his owne soule, then

then of the dread & horrour of death. And therefore let him often, and often revolve in his mind, that there is no age, no hower, in which he may not d.e. Since the meditation hereof, when it entreth deeply into the entralles of the Hart, is accustomed easily to change the vvhole Man, so as of carnall he may become spiritual, of a finner, Holy, not aye more fearing, but louing, and expecting the Comming of our Lord.

Not without just Caule therefore doth our Lord so often exhort vs to *watch*: neither in vayne do we thus read in *Ecclesiasticus cap. 7.* In all thy Worfes, remember thy last end, and thou wilt not sinne for euer. For what man knowing, that he is to haue towards a Judge, and that he must speedily be conuicted before his Tribuall, dare yet in the meane tyme offend against the faire Iudge? And yet we every moment, euen postling towards our Iudgement, do in our iourney thereto (which is mans blindnes) prosecute the Judge with iniury, and iustly prouoke his wrath and indignation against vs. And who already condemned to death, would, whiles he is led to the place of

of Execution, laugh, and sport, or would vaunt of his adulteries, or of his gaining of Honour, or of his encraving his temporall riches by his traffiske, except he were wholly distrest, and besides his wits? And notwithstanding we are truly condemned to death; for not any of the Sonnes of Adam did euer escape the sentence of death; and our mortall life is nothing els, then a pace to death; yet neuerthelesse in this our iourney (which cannot be long) what do the greatest part of Christians? What do they think of, what do they discourse of, about what do they negotiate and busy themselues, if not about gaine, Honour, Pleasures, I may well say, about all wickednes, and flagitious Crimes, as though the way to death would never haue end? And what other thing is this, then to sleep, concerning matters serious, and of the greatest importance, and to watch and be vigilant about toyes and trifles? Or els to sleep, and in sleeping dreame?

Therefore with good reason our Lord crieth out: Watch, O watch: And happy are those men, who are stirred vp at this his Voyce; and do often

ten think and meditate, where they are, and whether they are going, and in the meane tyme do labour, that their Lamps may shine, and oyle abound in their Vessells; As that when the noyse, or Watchword shalbe heard: Behould the Bridegrome comming, goe you forth to meete him, Matth. 25, they with incredible joy may presently run to meete him, and enter into the Mariage place with him. But woe to them, who being forgetfull of so great a Busines, and are deafe to the words of holy Scriptures, & who hauing their Lamps put forth, are found sleeping; and thereby being excluded from the most pleasing and most delightfull Mariage, they shall invayne cry out, Lord, Lord, open to us. Matth. 25.

Of the Price, or Reward.

C H A P. VII.

THe Parabolicall Names, which do occur in the Ghospell being explicated, it remayneth, that we vnsould the Names vsed by the Apostle in his

his first Epistle to the *Corinthians*, which are *Branium*, *A Pryze*, or *Reward*; & *Corona*, *a Crowne*. Of *Branium*, or *Prize*, the Apostle thus then speaketh: *They that runne in the race, all do runne indeed, but one receaueth the Prize: So runne you, that you may obtaine.* And that in this place by the *Word Prize*; or *Reward* the celestiall *Beatitude* is vnderstood, the same Apostle teacheth in his Epistle to the *Philippians cap. 3.* saying *Forgetting the things that are behinde; but stretching forth my selfe to those that are before, I pursue unto the marke, to the praise of the supernall vocation of God, in Christ Iesus.* Therefore we see, there is a *Prize, or Reward* in *Heauen*, to the which God doth call vs, through Christ Iesus. Now although the *Prizes*, which the Princes of the vworld, are accustomed to propose be of no extraordinarie *valew* or *Worth*; Notwithstanding the *Celestiall Prize* must of necessity in euery respect be of greatest estimation; And this, whether thou considerest God, who doth propose the *Prize*, he being of infinit *Power* and *magnificence*, of whom the Prophet thus speaketh: *Psal. 8. Thy magnificency bath*

ascen-

*ascended above the Heauenes; or els the Persons that do runne and triue, to whom the *Pryze* is set forth; who are his Sonnes, and the Brethren of Christ, whome doubtlesly the King their Father would not haue inuited to runne, if the *Prize, or Reward* were not of that *Worth* and *dignity*, as that the Sonnes of God might worthily desire and couet it.*

But it impetteth much to shew, what it is to runne for the *Prize*, and with what art and skill we may so run, as we may wyane, or obtaine the same, To runne for the *Prize* is entirely to obserue and keep the Commandements of our Lord God. For *Raidism*, or *a Ra'e heere* signifieth the Law of God, euē as *David* witnesseth in those words *Ps. 1: 8. Blessed are the immaculate in the way, which walke in the law of our Lord &c.* I ran the way of thy Commandements, when thou didst delineate my hart. Therefore they who run the way of the Commandements, do runne in a *Race* for a *Prize* or *Reward*. To proceede, the skill of running so, as that vve may arriue to, and obtaine the *Prize*, comprehendeth three *Documents*, The first is, that we do

do not decline, or depart any way from the Race; for he vvhio leaueth the Race, although he may runne speedily, yet he shall never gainethe Prize; since not to the Prize or reward, but to some other Vncertaine scope he directeth his Course; The which errour the Apostle testifieth, that he diligently auoyded, saying 1. Cor. 11. I do so runne, not (as it were) at an vncertaine thing. VVhat then is it to runne out of the place of the Race? It is not to runne in the way of the Commandements; but in running to decline either to the right or left hand.

To instance this. The Law sayth, *Thou shalt loue thy neighbour as thy selfe.* Leuit. 19. VVho so loueth his neighbour as himselfe, runneth in the Race, and runneth for the Pryze. But who so passionately and vehemently loueth his Neighbour, as that for his sake, he is not afraid to offend God, thus making of a man an Idol; this man declineth to the right hand, and running out of the Race, runneth not for the Pryze, but for some vncertaine thing. And by how much he more swiftly runneth in heaping benefits and fauours vpon that Person, whome he

he hath erected to himselfe as an Idol, so much the more he erreth, and further departeth from the Prize, or Reward. But he, who lesse loueth his Neighbour, then he ought to do; as when he seeth him to be oppressed with want and penury, and yet shutteth his bowells of mercy, and commiseration from him (as S. John speakeith) this man strayeth to the left hand, and neither doth he runne in the race, neither runneth he for the Pryze, although many other good Workes he may seeme to do. Therefore we ought to loue our neighbour as our selfs; That is, we ought so to beare our selfs towards our Neighbour, as we expect our neighbour should comport, and beare himselfe towards vs; And this is to loue our neighbour, neither more, nor lesse then our selfs. For thus doth our Lord God, who gaue this Precept, explicate the same, Math. 7. Luc. 6.

And what I haue here spoken of loue of our Neighbour (being an affirmative Commandement) the same vve may speake of Negative Commandements. For who stealeth another Mans goods, declineth to the right hand

hand of that Commandement, *Thou shalt not steale*, and strayeth from the race. But he vvhō doth not steale another mans Goods, but maketh profusion and wast of his owne Substance and state, such an one declineth towards the left hād, & in like sort goeth out of the race. For a Just man, who only remaineth in the race, doth no lesse depart from the race, if he violently take other mens goods, as if he did vainly wast his owne; Because the Virtue of Liberality (which belongeth to lustice) is encompassed with two opposite Vices, being extremes, to wit, *Avarice*, and *Effusion* or *Prodigalitie*. The summe and Conclusion of all this is; that he who will remaine in the Race, oughe altogether to auyde mortall sinne.

Another document is, that he vvhō desireth to obtaine the Prize, do runne swiftly, and constantly. He runneth swiftly or speedely, vvhō with an ardent and feruerous vwill, keepeth the precepts, according to that of the Prophet: *Psal. 111. Blessed is the man, that feareth our Lord, he shall haue great delight in his Commandements;* As also of that other sentence of the Apostle:

In

In spirit feruent, seruing our Lord. Rom. 12. He runneth Constantly; vvhō is never weary with running, nor euer ceaseth from running, knowing, that it is written: He that perseuereth unto the End, shall be saued. Matth. 10. And truly these two actions, I meane to runne speedily, and not to be weary, or not to intermit running, seeme to be mere Contraries, and hardly compatible together. For he who runneth speedily, is quickly tyred. But he who will not be vwearied, runneth a slow space, and vvhō moderate gate perseuerers in his running. This thing is true, and therefore few they are, who do arrive, and gayne the Prize, or Reward. For it is most necessary, that he who coueteth to gaine the Prize, doth runne speedely and incessantly; since the tyme allotted here for running, is short, and the iourney long.

Neuerthelesse if Christians would imitate men, running and aspiring but for a corruptible and small Reward or Prize, they might be of power and habilitie to runne both speedily, and without vyearisomnes, to the gaining of an incorruptible and sublime Prize or Reward. What course take they, who

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who runne for the purchasing of a corruptible and temporal Pryze: They depose and lay aside all Heavy bur-dens; they cast of all their superfluous cloaths, that they may runne wth greater expedition, and ywillinges. The same let Christians do, let them disburden themselves of the heavy weight of the Cares of this VVorld; Let then put of the Cloathes of Carnal desires, and Cupidities; or at least, let them put of all inordinate affettiōs to earthly commodities, and Pleasures. VVhen they haue performed this, let them not vaunt of their owne strength and forces, but let them trust in God; All which being accomplished, then let them complayne, if through spe-
dy running, they be wearied in their Course.

This doctrine is not myne, but it is the doctrine of the Prophet Esay & S. Paul. Esay thus saith cap. 4. They that hope in our Lord shall runne, and not labour. And the Apoilles words are these 1. Cor. 7. This I say Brethren, the time is short, it remaineth, that they also, who haue wifes, be as though they had not; and they that weep, as though they wept not; and they that re-
joyce,

joyce, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this VVorld, as though they used it not. In which wor-
des the Apostle forbiddeth not, that Christian men should haue no wyues; and that they do not lament in time of aduersity, & rejoyce in prosperity; and that they should not buy thinges necessary, or vse the goods and bene-
fits of this VVorld; but he only admo-
nitheth, that in the prosecution of all these matters, men should vse a me-
diocrity therein, and should so curbe their owne immoderate Appetites in the fruition and practise of the forsaide Points, as if they did not in any sort belong vnto them.

S. Melania (a most noble Roman Matrone) may be to vs an exāple, of whom S. Iero thus writeth in Epitaph. Blesillæ. S. Melania being of these tynes, and of true Nobility among the Christi-
ans, when as she haſt lost at once two Sonnes, and this immediatly before the dead Body of her husband was cold, or interred, did in this manner beare these her grieves: I am haere to relate an in-
credible matter, but I call God to wit-
nes, that it is very true. VVho would

noe haue thought, but that she would haue stroken her breast after an enrage manner, with tearing of her hayre, and rending asunder her cloaths? But she stood immovable, and kneeling at the feete of a Crucifice did not shed a teare, but as it were (taking hould of Christ) swyled, and thus said: I am now to serue thee heerafter with greater carefullnes and expedition, in that thou hast freed me of so great a burden. Thus S. Ierome, vvhio by this example, as by a most vworthy Commentary hath explicated, what it is, that those who haue wyues, children, and other goods of this V. World, should be, as though they had them not, that thereby they with greater speed, and celerity runne vnto the Prize.

But of this point we haue a more wonderfull and astonishing example in Iob, who in one day lost all his Sonnes and daughters, and his whole substance and riches, and being full of Vlcers, lay vpon a dunghill, who but a little before, was the most happy man among all those of the East. And yet as if all these losses had nothing concerned him, he thus brake out in Words, full of Wisdome. Iob. 1. Naked

came

vame out of my Mothers wombe, and naked spall I returne thither: Our Lord saue, and our Lord hath taken away; as it pleased our Lord, so is it done: the name of our Lord be blessed. To conclude, S. Peter with the rest of the Apostles (who were the first that followed Christ, running after the Prize) that they might teach vs, vwhat is required to run both speedily and constantly, thus say. Matth. 19. Behould, we haue left all things, and haue followed thee, what therefore shall we haue? And our Lord approving this their demand, by his answere clearely promised to them a Prize or Reward, saying: Amen, I say to you, that you who haue followed me, in the regeneration, when the Sonne of man shall sit in the seate of his Maiestie, you also shall sit upon twelve Seats, judging the twelve Tribes of Israel.

There remaineth yet the third document, which teacheth vs, that who desire in running to gaine the Goale, ought to be ioyned with Christ, for as the Apostle sayth. 1. Cor. 9. All indeed do run but one gayneth the Prize. But by this One, doubtlessly is vnderstood Christ, who, ad currendum viem, rejoyced as a Gyant to the race; And of

Kk 4

whom

whom it is said in S. John; *No man hath ascended into Heaven, but he that descended from Heaven, the Sonne of man, which is in Heaven.* *Ioan. 3.* But Christ doth not ascend alone, but with all those, who are living and true members of his Body, of which himselfe is the Head. Therefore all those who run, though they distribute all their goods vpon the poore, and deliuere vp their bodies euen to the fyre, do but toyle and labour in vayne, except they be ioyned with Christ, by fayth and Charity, and be made one with him, as himselfe sayth; *Ioan. 17.* *As thou (Father) in me, and I in thee, that they also in vs may be One.*

But there is yet another manner of Coniunction with Christ, which in a wondesfull sort doth aduantage vs both to rüne for the Prize both swifly, and constantly. This manner consisteth in the vnyon of the interiour Eye of the Soule with Christ himselfe, as Christ is the Prize. For Christ, as Man did runne for the Prize; and as he is God, so himself in the Prize; For Christ is true God, and eternall life, as S. John witnesseth; which point our Lord himselfe insinuated, when he sayd:

I am

Inn the way, the truth, and the lyfe: For Christ as the Truth, doth leade vs; as the Way, doth draw vs by himselfe; as the lyfe, doth bring vs to himselfe. Theretore it followeth, that nothing is more profitable, or more conducing to the gaining of the Prize, then neuer to diuert our eyes frō the Prize it self, and to say with the Prophet. *Psal. 24.* *Myne Eyes are alwayes to our Lord.* For that man, who hath the Eye of his hart united, and conioyned with the Prize, neyther seeth, nor heareth, nor regardeth what the behoulders do either say or doe, whether they do deteste, prayse, or dispraise him; but sayth with the Prophet. *Psal. 17.* *I am become, as a man not bearing;* & with the Apostle. *1. Cor. 4.* *To me, it is a shing of least account, to be iudged of you, or humane day.*

But to passe on forward. By how much a man draweth more neare to the Prize, by so much he better knoweth the greatnes of the Prize, which greatnes inspireth strength, and causeth, that a man (though spent & tired out) do not intermit his Course. Who soeuer therefore aspireth to the Celestiall Prize, let him not depart, or decline

Kk 5

cline from the race of the Precepts of our Lord, let him run ardently, and constantly; and he being United with Christ, by true Fayth and Charity, let him never turne the Eye of his Hart, from the Pryze it selfe.

Of the Crowne.

CHAP. VIII.

THe last Name, or Appellation of Eternall Felicity, is the Crowne of Justice; of which Crowne the Apostle speaketh thus in the same place, where he speaketh of the Prize, saying: 1. Cor. 9. *Everyone, that striueth for the Maistry, refraineth himself from al things, that he may receaue a corruptible Crowne, but we an incorruptible.* Neither can it be heere doubted, whether by the word, *Agon*, the Maistry, Race or Course may be vnderstood; So as this similitude should be the same with the former; or rather that a conflict, or contention be to be vnderstood thereby. Now those words a little after following do demonstrate, that by the word Maistry, a Fight, or Contention

is

is meant, to wit: I therfore do so runne, not as it were, at an Vncertaine thing; do so fight, not as it were beating the ayre. The same do those words of the Apostle shew. 2. Tim. 4. *I haue fought a good fight, I haue consummated my Course, I haue kept the Fayth; concerning the rest, there is laid up for me a Crowne of Justice.* For in both S. Paul distinguisheth a Course from a Fight; vsing in the one the name of *Brauissm*, in the other the name of *Corona*, which two words are in sense evidently distinct, and diuerse.

Certainly by the name of a Crowne, eternall felicity is signified, which by the Apostle is called 2. Tim. 4. The Crowne of Justice, because it is giuen, as a Reward for workes proceeding from Justice. With S. James it is stiled, *Corona vita.* Iac. 1. in that it containeth everlasting lyfe. With S. Peter, An incorruptible Crowne. 1. Pet. 5. seeing it comprehendeth in it selfe the splendour and beauty of Eternall Honour. To conclude in Esay, God himselfe is sayd to be heereafter, *A Crowne of glory to the residue of his people.* Esa. 18. From which place of Scripture, we are to vnderstand, that the

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I AM

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Kk 5

364 Of Eternall felicity.
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The fifth Booke. 395
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the Crowne, whereof S. Paul speaketh, and which is allotted for the Ouercomers, or Maisters in the fight, is most honourable, & most sublime, since God himself vouchsafeth to be the crowne, encompassing, adorning, and glorifying the heads of the residue of his People; that is of those few of his People, who in their spirituall Warre haue become victorious. For (as often I haue sayd out of the testimonies of the Scripture) *Many are called, but few elected*, and at the day of Iudgement the *Crowne* of the Saints shall so much the more become glorious, by how much the fewer can justly entitle themselves thereto.

In this place we must to obserue, in what kind of fight we are to exercise our selues, and what is incumbent to vs to doe, whereby to gaine the victory. And without doubt the fight (which we are to all vndergoe) is most cruell, and fraught with danger, especially if comparison therewith be made to the fight, which men haere upon the earth do sustaine for a corruptible Crowne. For the Apostle speakeþ of a sportfull fight, openly performed in the eye, and sight of the People

People. Therfore the *Agonists*, or Champions heere did fight with men lyke unto themselves, with equall weapons and but for a base Crewe, and became subiect eyther to a popular appauy, or ignominy. But Christians are to enter in combat, with those enemies, whome they see not, & yet by whome themselves are scene, and who are in number many, being most strong, and most subtile, who fight with vnylike weapons, in the sight of God and his Angels, and for a Crowne of eternall lyfe, and this vnder the danger of eternall Damnation. To conclude. Christians here fight not in a sportfull game, but in a most true, most fierce, and cruell Warre. Our *Antagonists*, or Enemies in this battell, are the Diuells, whome the holy Scripture sometimes calleth *Lyons*, sometimes *Dragones*, at other tymes *Basilisks*, who haue Traytors even within our owne houses; I meane, the *Concupisces* of the flesh, vvhich are our Bodies, & which do wage war against our soules in behalfe of our Enemies, as S. Peter teacheth, saying: 1. Pet. 2. I beseech you as strangers and pilgrymes, to refrayne your selfes from carnall desires, which war against

against the Soule. We may add here-
to (which is most miserable and cala-
mitous) that this fight is to be vnder-
taken even at that very tyme, at vvhich
the Course in the Race is to be per-
formed; And therefore the Apostle
hath conioyned these two different
Points togeather; that therby we may
understand, that those who are run-
ning for the Pryze, or Reward, are hin-
dered throughout their whole Course
by their Enemys; and that therefore
it is necessary, that such men, do at
one and the same tyme, run with their
feet, and fight with their hands.

O if Chrikian men would haue a
full resent and feeling of these things,
and of their owne dangerous estates,
they would not so willingly rauell out
their time in trifles, sports, & playes,
in banqueting, and good fellowship,
in heaping vp togeather of triches,
in seeking after Honours and digni-
ties; as if the mayne matter of all were
secure and in safety; But let such men
heare the Apostle preaching, and cry-
ing out in these words: Eph.6. Take the
armour of God, that you may resist in
the euill day, being cloathed with the
Breastplate of Justice, in all things sta-
king

king the shield of sayth, wherewith you
may extinguish all the fiery darts of
the wicked One. And, Take unto you
the Helmet of Saluation, and the sword
of the spirit, which is the Word of God;
In all prayer, and supplication, praying
at all tymes in spirit, and in the same
watching in all instance. Good God,
what an Exhortation is this, how full
of feare, terour, and vehemency, es-
pecially if a man do throughly ponder
these former words, In all prayer, &
Supplication; at all tymes, in all instance!
And yet many of vs do beare our selfs
io leading our liues, as if vye had no
occasion either to run in the Race, nor
fight in the Conflict.

But alas, what are we to doe,
that in this dreadfull ware we may
come of with victory against our en-
emies? The Apostle dispatcheth, and
declareth this very point in few wor-
des, whē he saith. 1. Cor. 9. Every one,
that striueth for the maistry, refrai-
neth himselfe from all things; & they,
indeed that they may receave a corrup-
tible Crowne; but we an incorruptible.
Of which Words the sence and mea-
ning is this: All those Champions, that
they may gaine a corruptible Crowne,
do

do abstaine from al such things vwhich may debilitate or weaken the Body, & make it lesse apt for fight, to wit from ouer much gorging themselues with meate and drinke, from accompanying their Wyues, from domestical negotiations ; and briefly from all things (through otherwyse pleasant or profitable) vwhich may hinder the Victory in this their sportly Strife & Contention. Therefore we, who do euen sweat, and labour in a true Warre, for an incorruptible and eternall Crowne, ought much more to forbear, and withdraw our selues from all those things, which may weaken the Soule, and cause it to be lesse prepared to vndergoe this great and serious Warre, and withall to continue its Course & running in the spirituall Race. But vwhat are those things, vwhich weaken the Soule ? Euen those very things, vwhich seeme to make the Body strog: To wit, much meate, much sleep, frequent exercise, myrth, sporting, singning, hauking, hunting, to pray little, to auoyde meditation, not to bewaile a mans owne sinnes ; finally not to do works of Pennance ; from all vwhich courses he ought to abstaine, who co-
uerteth

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uerteth to haue his soule strong, that it may be apt to runne in the race, and to fight for the Maistry. Our Lord sayth Luc. 21. Looke well to your selues, least perhaps your barts be ouercharged with surfeit, and drunkennes, and cares of this life, and that they day come vpon you suddenly.

Now on the contrary part ; The meate of the Soule, making it vigorous is fasting; the refection and reuallation of the soule, is Prayer. The sleep of the soule, is a healthfull Contemplation of things divine. The purging of the soule from all danger, vs humours, is Confession of our sinnes. The joy and delight of the soule, is Teares. The triumpb and Victory of the Soule, is the crucifying of our flesh, and Concupiscences therof. For the Apostle sayth, Gal. 5: They that be of Christ, haue crucified their flesh together with their vices, and concupiscences: And so likewise he thus speaketh in the place aboue alledged: I do so fight, not as it were beating the ayre, but I chastise my Body, and bring it into seruitude ; lest perhaps when I haue preached to others, my selfe become reproba. Behould here a true Paraphrase
L 1 or

or Explication of thole former words
No abstayneth from all things. For the
 Apostle sayth. 1 Cor. 9. *I do so fight in
 this warre, as that I do abstaine from
 those things, which please the Body, in
 which do reside carnal concupisces-
 ses which do fight against me, even in be-
 halfe of my Enemies : And I do reduce
 my Body into seruitude, by chastizing it
 with Fasting, Watching, and other
 mortifications of the flesh, that so it
 may not rebell against the Empire, and
 Command of the Soule, or ioyne in
 Combat with myne Enemies against
 me.*

But whome are not thole wordes
*(lest perhaps when I haue preached to o-
 thers, my selfe become reprobate)* able
 to affright, and cause to tremble and
 feare ? If a vessell of Election, an Apo-
 stle created and chosen by God him-
 selfe, One who was rapt into the third
 Heauen, feared that he might become
 a Reprobate, if he did not punish his
 Body, & reduce it into seruitude, Who
 then of vs hath not iust reason to fear
 Reprobation, except he crucify and
 mortify his flesh, with all its Vices and
 Concupisceses ? Certainly this Apo-
 stolical Example is of force to admo-
 nition

nish all men, that they dare not pre-
 sume to hope for Victory and the
 Crowne, except euен in the depth of
 their Hart they make a serious & im-
 partiall reflection of their owne State,
 doing works worthy of Pennance, and
 subduing in every sort the flesh to the
 spirit. Therefore the madnes & blind-
 ness of the Hart of many is wonderful,
 who though they performe none of
 these points so necessarily exacted, yet
 who are so far from abstaying from
 things lawfull, as that they will not
 abstaine from things unlawfull and
 prohibited, do neuerthelesse liue in
 such security and iollity of mind, as if
 they had already receaued a most cer-
 taine and infallible promise of God,
 touching their Saluation and Crowne
 of Glory. But this is a demonstration
 (as often we haue said) that they are
 but few, who shalbe saued; and that,
Many are called, but few Elected.

Within the armes therefore of thy
 goodnes (O Blessed Lord) do I cast my
 selfe. I am thy Seruant, and the sonne
 of thy Hand-maid. Euен with all de-
 sire of my soule I do greedily thirst af-
 ter that Heauenly reward, and most
 shyning Crowne, vvhich thou hast pre-
 pared

pared and promised to those that loue thee. I do acknowledge the greatness of the Warre and Conflict, as also do acknowledg the length of the Raine. I also daily feele, and am guilty of my owne imbecillity and weaknes; and do confess before thee, vvhich searchest the reines and harts of men, that the vertue which is in me, is very small, and almost nothing. And I am not ignorant of the great forces, and crueltie of my invisible Enemies, who cannot brooke or digest, that we poore soules are called to that unspeakable Glory of the which Pryde hath deprived them. Enlighten (Sweet Iesus) my eyes, that I may never sleep in death; Increase my strength, that I may not fayle in the Way; Let thy Grace fight for me, least at any time my Enemy do say, I haue preuayled against him. And what I here aske for my self, the same also I aske and beteech for all my Brethren, but principally for those (whether Ecclesiast call, or secular) who are placed by thee, in sublimity and height of Authority; Whose danger is so much the greater, by how much their place and function is more eminent and high, and vvhose Crowne of Glory

shall be so much the more illustrious, if so with care and sollicitude they rightly performe their Duty; by how much their damnation will be the greater, if the soules which thou (O Blessed Sauour) hast redeemed with thy precious bloud, do perish through their owne fault, and carelesse negligence.

The Conclusion of the whole Worke.

CHAP. IX.

The twelve Considerations touching the Eternall felicity of the Saints being explicated, and vnfouled, this Conclusion may seeme iustly to be gathered therout. To wit, That the Felicity of the Saints is in it selfe a most great and supreme thing; as also that it is chiefly to be desired and sought after by all men. But notwithstanding that the Way to fynd and gaine the same, is most narrow, and laborious, so as, except a man come vwith an immouable resolution (casting off the care of all other things) to labour

With all his forces and endeaour; he shall never be able, to passe or penetrate that way; much lesse to arriu & come to his desired end. And that I may briefly make this more evident to the Reader, I will in place of a Conclusion, repeate all the forsaid Considerations, and their chiefest difficulties.

1. In the first place then we did consider Eternall Felicity, vnder the name of the Kingdome of Heauen; yet, hauing this most great difficulty out of the Word of God, annexed vnto it, to vvit: *The kingdome of Heauen suffereth violence, and the violent bear it away.* Matt. 11.

2. We after considered the same felicity vnder the name of the City of God, or the Heaueny Ierusalem; and there also we found no small difficultie, because those, who are Cittizens of this World, cannot be Citizens amog the Saints; for it is most hard to liue in the VVorld, and not to be of the VVorld.

3. In the third place, we considered the same Felicity vnder the name of the House of God, in the vvhich there are many Mansions; and we aduertised, that the Port, or Gate of this House is

is most strait, and that it cannot be penetrated or entered into, without great Labour.

4. Fourthly, we did consider the same place of Beatitude, vnder the name of Paradise; but with all, we considered, with how high a price (not of gould or siluer, but) of teares and blood, our Lord himselfe, the Martyrs, Confessours, & all the Saints both Men and VVomen, did buy this Paradise; For we read *Luc. 24.* Christ ought to suffer, and so to enter into his glory.

5. In the fist place, we considered the same Felicity vnder the name of a Treasure, hidden in a field; and we no lesse shewyd, that this Treasure could not be possessed of him that found it, except for the purchasing thereof, he did sell all things, which he had, *Math. 13.*

6. Sixtly, we considered the same vnder the name of a precious Pearle, or Margarite; for the obtaining whereof, the Buyar also ought to spend all the goods he hath, that so he may purchase the same.

7. Seauenthly, vve considered the same vnder the name of a daily Penny, which

which is not giuen ; but only to such, who labour in the Vineyard diligently, and daily.

8. Eightly, we considered , the same vnder the title , or Name of a Great Supper ; and we saw, that those were not reputed worthy of that Supper , whose affectiōs were enthrallēd vnto Temporall benefits , and pleasures.

9. Ninthly , we haue considered the same vnder the appellation of the Joy of our Lord ; to which they onely were admitted , who with great paynes & labour did multiply the Talents deliuereēd vnto them ; such others , as did not performe the same , being cast into utter darknesse.

10. Tenthly , we considered the same vnder the title of a Princely Marriage ; from the which all those were excluded , who were giuen to Slouth and Idlenes , and who did not daily watch in the exercise of good workes , and expectation of the Celestiall Bridgrome.

11. In the cleauenth place , we considered the same vnder the name of a Prize or Reward , which they only tooke hould of who did runne in the race

race towards the Prize speedily , and constantly , and this not without great toyle and labour.

12. In the twelft & last place , we did consider it vnder the name of a Crowne , which they onely did deserue , who most couragiously in fight did ouercome their enemies.

Now what way soeuer thou dost turne thy selfe , and vnder what name soeuer thou dost consider Eternall Felicity , thou shalt find , that it cannot be obtained , except in pursuite thereof , thou dost labour withall thy forces both of mind and Body . Therefore he who desires to become Blessed , (which no man if he be in his Wits but wisheth to be) let him shake off all drowsynes and Slouth , let him labour and sweat for the gaining of so great a reward , by doing of good Worke , and suffering of Euills : And let him not prefer any temporall affaires , before this so great and only necessary Busines . And let him euer retaine in memory those words of S. Paul and S. Barnabas : By many tribulations we must enter into the Kingdome of God . Act. 14.

FINIS.

AN APPENDIX, OR

Short discourse, of the Torments
of Hell, taken out of another
spiritual Booke of the forlaid
Card. Bellarmine, entituled,
Of the Mourning of the Dowes,
lib. 2. cap. 2.

The Translatour to the Reader.

The Common Axiome in Philosophy is, that Contraries compared one to the other, do affoard a greater illustration; and do imprint in the Understanding a more markable difference, and disparity between them. Which Consideration hath caused me now, after the former Transla-

Torments of Hell. 411
tion of the Eternall felicity of the Saints, and the loyes of Heauen, to adioyne heerevnto (as an Appendix) a briefe discourse of the euerlasting Misery of damned soules, and of their torments in Hell; translated out of another spirituall Booke of the Learned Bellarmine, entituled, *de geminis Columbae*. By which meanes the grieuousnes of the paines of Hell hereafter declared, may the more stir vp the Christian Reader to be sollicitous in auoyding the same Paines, and thereby beget a greater desire in him, of gaining the loyes of Heauen.

There are but two Landing places of the soule, for all Eternity, after its departure from the Body; And these two are Heauen, and Hell. Either Heauen or Hell must be its Lot; There is no Medium betweene them; A man cannot lose the one, and yet auoyd the other. This then being a most assured Verity; and seeing Heauen is made for Man, and Hell for the Denill; why will men so much trench (as I may say) vpon the Deuills right, as to share with him in his Vnfortunate Inheritance, and to remaine with him in euerlasting fire, and so become the vessels of Gods wrath?

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Wrath, rather then to seeke their owne
designed inheritance of Heauen, vnto
the which Man after his Baptisme is
borne Heyre?*

Well, We are men, and therefore endued with freedome of Will, and consequently with freedome of Election, and it is engrrafted in Man, euen naturally, to desire what is good and propitious, as also to decline from what is damageable, and euill. How then commeth it to passe, that most men will needs cease to be themselves; and in a most retrograde manner, will choose Eternity of Torments, before Eternity of loyes; the daily vpbraiding of the Infernall Spirits, before the continuall society and familiarity of the most Holy Angells and Saints; the Enemy of Man, before the Creatour of Man; the Devill, before God; & Hell, before Heauen? O most deplorable bewitching, and enchantment!

Yf any of you, Idolatours of this World, were put to his choyce, whether he would be created a great Prince, or Potentate, living in all Regality and supreme soueraignty; or to become a Bondslue for euer, and to suffer daily torments and rackings: he would

413 *Torments of Hell.*
would no doubt presently dispatch the Election, and choose the Better. Here then the choyce is given you (to speake with the Prophet Iosue c. 24.) vwhether after the day of Judgment, by your vertuous life you will reigne in the Kingdome of Heauen both in soule and body, and so participate of all the loyes thereof; Or, through your wickednes, lye fast bound Hand and foote in Hell, there suffering euerlasting Torments, and Conflagration of fyre? Where then, by your vnderuawing of Heauen (as most of you do) is your Judgment? Where is that light of Understanding, which the Euangelist sayth, doth illuminate every man? But (alas) it is darkened, or rather extinct; yea so wholy extinct, as that for want of your true vse therof (through your owne negligence) diuers of you are to be sent and relegated into utter darknes, for all Eternity, where shall be nothing but weeping, and gnashing of Teeth. Matth. 22. & 23.

Most men I say are so vvholy drovvned in the pursuite of worldly Benefits, and Pleasures, as that it hides from them all true consideration of their Soules spirituall Good. O blindnes of mans

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mans Nature! Woe therefore be to
those, who breath nothing but Earth,
and dunghill-Pleasures, Woe, Woe, to
those, who through their greedy thirst
of these Trifles, slight, or rather con-
temne the joyes of Heauen. But Woe,
Woe, Woe, be to all such, who not
only, through their inordinate concu-
piscence, and affection of floating and
transitory things, neglect the joyes of
Heauen; but with all, by their sinfull
life, do incurre the iust indignation of
him, who is called the God of Iustice &
reuenge, *Psal.46.* and thereby purcha-
sing to themselues insufferable tor-
ments, and irreuocable damnation.
Therefore, all those vvhio are thus
blinded, I remit vnto the reading of
what immediatly followeth, in vvhich
they may glasse their ovyne future ca-
lamitous states. But let them read it
with horroure and feare, as the weight
of the busines requireth, that so, (to
speake with S.Bernard) they may truly
feare death, feare Judgment, feare
Hell. (*lib. de primordijs, medijs, & no-
uissimis nostris.*)*

The

Torments of Hell.

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*The Words of learned Cardinall
are these.*

Having aboue considered of *ma-
lum culpa*, the euill of the Offense,
we will now take into our considera-
tion *malum paena*, the euill of the
punishment, due for the said offence,
or preuarication. For this considera-
tion may well be called the second
Fountaine of Teares. And although the
feare and griefe of the Punishment be
lesse perfect, then the feare and griefe
of the Offense; notwithstanding both
kinds of this feare and griefe is good
and most profitable: And the one of
them becommeth a Meanes to beget
the other. Certainly our good Lord
and Maister (*Christ Iesu*) saith in ex-
presse words: *Luc. 12.* Be not afryad
of them that kill the Body, and after
this, haue no more so doe: but I will
shew you whome you shall feare. Feare
him, who after he hath killed, hath
power to cast into Hell; yea I say unto
you, Feare him. And agayne, touch-
ing vveeping, Christ thus spake
vnto those holy Women, vvhio fol-
lowed him with teares to the mount
Calvary.

M m 4

Calvary vvhile he vvas crucified: Luc.
12. Daughters of Ierusalem, weep not
upon me, but weep upon your selues, and
upon your children; for behould the
dayes will come, wherein they shall say:
blessed are the barren, and the wombes
that haue not borne, and the Paps that
haue not gissen sucke. Then shal they be-
ginne to say to the mountaines, fal upon
us; and to the Hills, comer vs; For if in
the greene wood they do these things, in
the drye what shall be done?

Our Lord vvas not offended, ney-
ther did he prohibit the Office of Piety,
by the vvhich those Women did
bevvale his Passion; but only he signi-
fied in his former vwords, that those
Women had greater cause of lament-
ing, vvhio had brought forth vwicked
Sonnes; & such of them diuers vvere,
vvhio openly cryed out: Tolle, Tolle,
eruifige eum, Away, away with him,
eruifify him; And, let his bloud be vpon
us, and vpon our childdren. Io. 19. For
these men shal say, the day of iudg-
ment to the mountaines, Fall upon us,
and to the Hills, Comer vs. For if in the
greene wood, that is, if in Christ flori-
shing withall kind of Vertue, the fyre
of his Passion bath so burned for the
sinnen

sinnen of others, what the shal become
of the dry wood, that is, of wicked
men, in whome all humours of Chari-
ty is spent and exhausted?

To these two sacred Text of Scri-
pture, in the which Feare, and Wee-
ping, to auoyde the paynes of Hell, is
prayed, or commended by our Lord,
we will adioyne two other places of
the ancient Fathers. S. Basill explica-
ting that of the Psalme, Timorem Da-
mini doceho vos, thus writeth: Cogite
profundum Barathrum &c. Call to
mind the depth of Hell, the inextricable
darknes there, the fyre wanting light,
yet haing the force of burning. Then
thinke of that kind of Wormes, casting
out their venome, and deuouring the
flesh, insatiably feeding vpon the same,
and fastening intollerable grieves and
paines through their gnawing. In the
last place (which is most grieuous of
all) remember that shame and euerlast-
ing Confusion which shall there fall
upon them. Feare this, and through thy
feare therof, withdraw thy soule, and
bridle it from all Concupiscesces of
sinne; This feare of our Lord the Pro-
phet promised, shal he woulde teach.
Thus far S. Basill.

Let vs now heare S. Bernard, thus speaking in serm. 16. in *Canticis. V. p. a. vero Gehennam* &c. How much do I feare Hell, and tremble at the teeth of the infernall Beast, at the hollownes & concavuity of the place &c. I much feare that gnawing VVorme, and the broyling fyre, the smoake, and the Vapour, the sulphurious spirit of stormes. I feare those utter darknesses. Who shall give to my head VVater heere, and to myne eyes a fountaine of teares, that so I may prevent that weeping and stridour, or gnashing of the teeth there? But doubtlessly neither S. Basill, nor S. Bernard (of which the one was of the Greeke Church, the other of the Latin) were such sinners, who only through feare did cease from sinne: but they were men, perfect, learned, graue, able to instruct others, and actually did instruct, not only the common People, but the Clergy and Monkes, reducing them to the rule of Perfection: Yet notwithstanding vve see, they do not only admit, or permit weeping for the feare of the paines of Hell, but they also commend it, exhorting all men to conceaue Feare, and to powre out Teares, euen at the thought of the

Horroure

Horroure thereof.

Now this foundation being laid, we will briefly shew, what, and of what Nature the torments of Hell are. And because we will not wander in our discourse, in groping (as it were) at vncertaine or conjecturall points, least we may be thought to suggest vaine feares, thereby to force Teares from the eyes of the simple and ignorant; therefore we will produce and insist only in those things, which are fully and clearely deliuered in the holy Scriptures. We find then, that eight severall kinds of Torments are read in the Booke of God, which belong to Hell, to wit, *Priuation of eternall Beatitude*, which is called by the devines, *Pœna damni*, the paine of the Losse; *Darknes, Fyer, the VVorme, Immobility, the Company of the Devils*, of which paines in the damned weeping and gnashing of the teeth do proceed, the which torments are called *Pœna sensus*, the Paine of sense or feeling; and lastly *an euerlasting, and interminable duration of all these Torments.*

1. Well then the first, is *Pœna damni*, the Payne of the Losse, it being a deviacion and straying from our last

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last End. A want of the Vision and
sight of God, an euerlasting banishment
from our Celestiall Country ; an ex-
mission, or depriuation of our heredi-
tary right to the kinchdome of Heauen.
To conclude a losse of all, vwhat is
good, and this for all Eternity. Are not
then these names, and words alone,
forcing inough, to extort teares cuen
from our stony Harts ? But where are
these names read in the Booke of
God? Giue eare to the King of Heauen,
pronouncing his Sentence at the last
Judgment, Math. 25. Depart you Cur-
sed, Come you Blessed. That is said to the
Reprobate, This to the Elect. Hearc
the said King of Heauen againe, Luc.
13. Strive to enter by the narrow gate,
because many, I say to you, shall seek to
enter, and shall not be able. But when
the goodman of the House shall enter in,
and shut the dore, and you shall begin to
stand without, and knock at the doore,
saying : Lord, open unto vs; and he an-
swering shall say to you ; I know your not
whence your are; depart from me all you
Workers of Iniquity. Hearc the Pro-
phet Esay Cap. 26. Let vs haue mercy
on the impious, and he will not learne
justice; in the land of the Holy he hath
done

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Torments of Hell. done wicked things, and he shall not see
the glory of our Lord.
To conclude, if the Vision of God
be promised only to the cleane of Hart,
our Lord saying: Math. 5. Blessed are
the cleane of Hart, for they shall see
God; then followeth it, that those
who are not cleane of Hart, shall not
see God: Neither only shall they not
see God, but neither the City of God,
which is the supernall Ierusalem,
fraught with all abundance of Good,
according to thole words of S. Iohn:
And there shall not enter into it any pol-
luted thing, nor that doth abomination,
and maketh a lyfe. And againe: Blessed
are they, who wash their stoles in the
bloud of the Lambe, that their power
may be in the tree of Lyfe, and they may
enter by the Gates into the City. VVith-
out are doggs, and Sorcerers, the Un-
chaste, and murtherers, and seruers of
Idolls, and every one that loueth and
maketh a Lye. Apoc. 21. & 22. To pro-
ceede: Those Men, who are enthral-
led to the loue of Temporall things,
and who haue not tasted Heauenly
sweetnes, do little prize this paine of
Losse: But suchi, whose eyes of the
Mynd are pure and eleuated, and who haue

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hauē receaued but some small delib-
itation and feeling of Celestiall affayres,
assure theselues that this Payne of Losse
is far more grieuous and insufferable,
then any Corporall torments.

Hear I pray you S. John Chrysostome discoursing of this poyn̄t in these words, Hom. 24. in Matth. Qui in gehenna vritur Grc. VVho burneth in Hell, wholy loseth the kingdome of Heaven: which Payne is doublely greater, then that conflagration of flames can be Grc. I know well, that many do much feare Hell; Neuerthelesse I affirme the losse of that Glory to be far more heauy and insupportable, then the punishment of Hell can be. If I cannot demonstrato and proue the truth hereof by speach, it is not to be wondered; For as yet we haue not knowne the beatitude of those Rewards, that thereby we might make a iust proportion of the Infelicit̄y, proceeding from the Losse of them. But this we shall infallibly learne, when experiance shall teach vs therin. For then shall the eyes of men be opened, then shall the veyle be drawnen away, then shall the wicked with inutterable dolour see, how great the disparity is betweene Goods eternall or supreme, and goods decaying

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decaying and temporary. Thus much S. Chrysostome. Therfore whiles we can-
not learne experimentally, how much
the Losse of Beatitude doth exceed
all corporall punishment, let vs in the
meane tyme giue credit to the words
of so graue and worthy a man. And
when by experiance we haue learned,
that the burning of the flesh is plainly
intollerable, we may then prudently
gather and conclude, that the losse of
eternall felicity, is (if it be lawfull so
to speake) more then intollerable.
Therefore whiles the tyme is accep-
table, and whiles that losse may be re-
deemed with the price of teares, let vs
not be sparing of profitable teares, for
feare that we after doe deplore that
losse, but vnpromtably.

2. Another punishment of Hell is
exterior Darknes, for thus we read
in the Gospell. Matth. 8. The children
of the kingdome shalbe cast out into ex-
terior darknes. And againe, it is said
of him, who was found without his
nuptiall garment: Cast him into utter
darknes. In like sort, of the seruant
who did not multiply his talents: Cast
you out the improfitable seruant into
utter darknes; Which very thing Job
seemeth

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seemeth to signify, when he calleth
the place of the damned, *A land of*
wifery and darknesse, where is the sha-
dow of death, and no Order, but euer-
Lasting horrour inhabiteth. Job. 10.
And the force of Reason seemeth to
euise the same, since the place of the
Reprobate is in the Center of the
Earth, to wit, in a place most discolst
and remote from the *Scates* of the
Blessed; vwhich place is called in the
Scriptures *Psal. 85. Infernus, the infe-*
riour, or the lower Hell; Cor terra, &
Abyssus, the Hart of the Earth, and an
Abisse. *Luc. 8.* For since this place is un-
der the *Surficies* of the Earth cer-
taine thousands of myles; it followeth
that it is not penetrated of the sunne,
neither receaueth it any light from
the Moone or the starrs. And although
there be fyre, (and that Corporall) as
hereafter vvc will shew: neuerthelesse
it appeareth from the Sentence of S.
Basil aboue cited, that that hellish fier
hath the power of burning, but not of
shining. And if perhaps some sulphu-
rious and dusky light be in it, it shall
serue only to the end, that those mis-
table VVretches shal see (by the help
of it) part of their Calamities, to wit,
their

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their children, Brethren, and other
their neere friends (through their
fault) damned with them: Or also it
may serue, that they may see the Hor-
rible faces and visages of the Deuills,
from whome (if they could) they
would most willingly auert and turne
their Eyes.

Now this darknes in Hell is called
Exterior, or *utter Darknes*, that it may
be distinguished from the *interior*
darknes, which the VVicked do suffer
in this life. For now the vwicked and
the Idolatours of this world haue their
eyes both of mynd and body open to
behould the felicity of the world, and
therefore they repute nothing to be
good, neither do they affect any thing,
but what lyeth open to the senses of
the flesh: As on the contrary, they
loath and hate nothing, but the Cala-
mities and miseries of this life, wholy
laboring with the strongest bent of
Endeauer to decline the same. But
how Eagle-eyed soever they are to
externall and corporall things, they
are possessed with a Moale-like blind-
nes to interiour and spirituall matters,
of which men the Apostle thus rea-
keth, *Rom. 1.* *Their foolish hart hath*
bene

N n

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beenes darkened. And Ephes. 4. That now
you walke not, as also the Gentills do
walke, in the Vanity of their sense; ha-
ving their Understanding obscured with
darknes, alienated from the life of God
by the Ignorance that is in them, be-
cause of the blindnes of their Hart.

Therefore euен as the Reprobate
haue, during this present tyme, inter-
ior darknes, and exterior light; so
in the tyme to come they shall suffer
exterior darknes, and interior Light;
I meane not interior light towards
the knowledge of God, but towards
their owne Miseries; so as that light
shall bring to them a greater torment;
for then they shall understand, that all
eēporalities haue vanished away with
tyme, and then they shall vndergoe an
improfitable and fruitlesse Penance. Of
which Persons the VViseman thus spea-
keth Sap.9. They repenting, & fighing
through anguish of spirit, shall say
within themselves: VVe haue therefore
erred from the VVay of Truth, and the
sunne of Justice hath not shined to vs.
Therefore the Reprobate shall haue
interior light, so far forth, as thereby
they may see and acknowledge their
Errours; but they shall suffer interior
darknes,

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darknes, so as they shalbe able to see
& discerne nothing, which may bring
them any solace, or may in any fort af-
foord the leaſt ease or leſſening of their
Inſelicity.

VVhat this torment may be, espe-
cially to those, who are accustomed to
please and delight their Eyes with
ſights of thinges, Tobias the elder
may well testify, who, when the An-
gel laid to him, Tob. 5. Let Ioy be euer
unto thee, answered: Quale gaudium
mihi erit &c. VVhat manner of ioy
shalbe to me, who ſit, in darknes, and ſee
not the light of Heaven? But if good
Toby persuaded himſelfe, he could not
be partaker of any Ioy, whiles he re-
mained blind, vwhat may we conceaue
of them, who for all Eternity ſhall lie
in darknes? They ſhall looke for light,
but they ſhall not ſee it, neither ſhall
they ſee the rising morning. VVhen
any of vs lyeth alone in the darknes
of the Night, troubled with ſome
ſharpe paine, which banishest all
ſleepe, how long and wearisome ſee-
meth all the Night to be? And how
anxiously do we count the Howers,
and expect the end of the night? What
then do thofe Miferable Creatures

No 2

ſuf-

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*suffer, who are assured, they shal watch
in euerlasting darknes and dolours, &
shall neuer find any Consolation.*

3. *But now in this next place, what
shall we say of the torment of Fyer,
which is the third Payne of the dam-
ned? That the Wicked shall suffer a
horriblie punishment of perpetuall
fier, the Scripture is so plentifull in
proofoe, (and this so evident & cleare)
as that no euasion can be excogitated
against the said diuine Authorities. S.
John Baptist speaking of Christ, thus
sayth, Matth. 3. *Vvhose fanne is in his
hand, and he will gather his wheate in
to the barne, but the chaffe he will burne
with unquenchable fier.* And Christ
himselfe speaking of the darnell or
Cocle in Corne, to wit of sinners, saith:
Cast them into the furnace of fire. And
againe: *Get you away from me (you
cursed) into euerlasting fyre, which was
prepared for the Devill and his Angells.*
Matth. 25. And further our Lord saith:
*It is good for thee to enter into euer-
lasting life, lame, rather then hauing two
feaste, to be cast into the hell of unquen-
chable fyre.* Mar. 9. Also in Luke cap.
3. *Every tree, that yieldeth not good
fruite, shalbe cut downe, and cast into*
the*

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*the fire. To conclude our Lord in S. John
sayth. If any abide not in me, he shall be
cast forth as a branch, and shall wither,
and they shall gather him up, and cast
him into the fyre, and he burneth. Ioan.
15. And accordingly we thus read in
the Apocalyps, cap. 20. He that was not
found written in the booke of life, was
cast into the lake of fyre. And therea-
little after: To the fearefull and incre-
dulous, and execrable, and murtherers,
and fornicatours, and sorcerers, and I-
dolaters, and all Lyars, their part shalbe
in the lake, burning with fier and brim-
stone, which is the second death. Apo. 21.
Therefore touching the punishment
of Fyer there can be no doubt.*

Neither are we here to conjecture,
that the fyre of Hell is a fyre only Me-
taphoricall, or spirituall, because it is
prepared for the Devill and his An-
gells, as we read in S. Mathew; For S.
Gregory affirmeth in direct words, that
fyre to be corporall, and hereafter to
burne the Bodies with the spirits. The
same is vnamously taught in the
Schoole of the devines. Now how spi-
rits can be tormented and afflicted by
corporall fyre, is a large disputation;
though S. Austin solueth this doubt in
one

430 *An Appendix of the one Word, when he writeth; that it is performed by a wonderfull, yet true manner.* l.22. de Ciuit. cap. 10. Which same answere may serue, if any ouer, curiously shoulde deuaud, from whence this continual fyre doth receave its nourishment and supply, and how are the bodies of the Reprobate, euer burning, and yet never finally consumed? That all these things are accomplished by wonderfull, yet true meanes, the Catholike Church belieueth, and securely belieueth; because he, that doth this, is Omnipotent, and who first revealed it, is Infinite Wisedome it selfe, and the first Truth. But these things omitted, it is more incumbent vpon vs, most attentively to thinke, whata punishment it wilbe for a mans Body (truly indued with the sense of feeling) to be tormented with sulphurous fyre, and extremity of dolour, and yet never to be consumed; That thus, in whose Will unne would never haue an End, in his soule and flesh torments shall never haue an End.

There are many punishments invented by Men; but not any more sharpe, more vehement, more insufferable then fyre; And as there is no torment,

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torment, which torturcth more cruelly, and more intollerably then fyre; so there is none, which sooner consummeth, and ceaseth to afflict then fyre. In what lamentable plight then are those poore Wretches, who are tormented with Fyres, which most intollerably and most cruelly doth burne, and yet shall never cease to burne? Certainly if these points were attentively considered, and withall firmly believed, no man, who is guilty of mortall sinne, could refraine from lamentation and teares. I would to God, at least, that those who are touched with the guilty Conscience of their Crimes, would ponder againe and againe those words of *Esay*, as spoken to themselves by the spirit of God: *Vvhich of you can dwell with devouring fyre? Vvhich of you shall dwell with everlasting burning?* Isa. 35. As if the Prophet would say to sinners: Do not take vpon you a burden, which you are not able to beare: make triall, if you be able to dwell with devouring fyre: stretch out your hand into the fyre, & see how long you can endure the burning thereof. And if you be not of ability to suffer it for the space but of one

one hower; how then can you be able to dwell with everlasting fyres and ardours? Keepe therefore your hart from wicked Concupisces, bridle your tongue from ill Words, withdraw your hand from euill Works; & if you haue already sinned in hart, word or worke, wash your sinnes away with teares, confession, Fasting, and Almes-deeds; for this is the way of escaping the deuouring fyre, and auyding of everlasting Ardours.

4. There followeth the Fourth Paine of Hell; to wit, a gnawing Worme; which worme Esay the Prophet, and S. Marke the Evangelist do reckon vp among the other torments of Hell. Esay his words are these, ca. 65. Their worme shall not dye, and their fyre shall not be extinguished. VVhich sentence our Lord disputing in S. Marke cap. 9. of the Paynes of Hell, doth thrice repeate, saying: VVhere the worme dieth not, and the fyre is not extinguished. And truly S. Basill affirmeth, that this VVorme is to be Corporall; to wit, a kind of worme casting out venome, & deuouring the flesh, insatiably eating without satiety, & through gnawing causeth intollerable paynes. Notwithstanding

standing S. Austin with more probability teacheth, that the fyre which is not extinguished, belongeth to the Body, and the Worme which dyeth not, appertaines to the Soule; which Sentence the Deuines do commonly follow. Therefore this Worme which never dyeth, is a guilty Conscience of sinne, which as a mad and raging dog, is euer barking, and as a venomous worme, euer gnawing. For it alwayes calleth to mind, how imprudently and foolishly a man hath carryed himselfe, by losing the kingdome of Heauen, for the gaine of some most base and earthly Pleasure; and by buying the most sordid, and short delight of the flesh, with the price of suffering the intollerable torments of Hell.

Truly here in this life, we do mitigate, and as it were ease the like reprehension of a barking Conscience, by severall meanes, as one while by sleeping, another while by reading, or doing of some other Worke: But in Hell, where there shalbe no rest of sleepe, no reading, no operation or working, that worme of Conscience both day and night, without any intermission, shal gnaw the very bowells of

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of the soule: and the soule shall even
fret against it selfe, even withering a-
way, without finding any ease, or re-
pose. For thus shall those wicked sou-
les say, and discourse with themselues:
O that goulden tyme now is past, and
shall never retorne. O blynd fooles, wh-
e were! VVho hath thus deprised vs of
all Vnderstanding? Who hath closed our
eyes! Who hath shut vp and stopped our
eares, so as we did never once thinke of
these present paines and tormentes? And
yet there haue not men beene wanting,
who haue admonished vs both by their
publike, & private exhortations. What
do those thinges, which the deceiptfull
World did afford and proffer, now ad-
uantage vs, that for them we shoul-
d provoke so terrible a God to wrath and
indignation? But if the VVorld had prof-
fered vs Kingdomes, and Empyres, ac-
companied with all Affluency, Riches,
and Delectations, and that it had beone
lawfull for vs to haue enjoyed them
for the space of many thousands of yea-
res; could the fruition of all this stand
in any equall ballance with these our
paines, and tormentes, which are to en-
dure for all Eternity? O no. Seing then,
no Kingdomes and Empyres to conti-*

*Torments of Hell. 435
ue any long tyme, but only are empty
shadows of a most bitter and short Plea-
sure the world hath afforded vs, who
hath thus cruelly enchaunted and be-
witched vs, that we should never till
this present cast an eye upon our most
Calamitous state, but euer reiect and
sleight the wholesome counsell and ad-
uise giuen to vs by others? These and
the like words shall those wretched
Catiffes (whose worms shall not dye,
nor fyre be extinguished) breath out,
and repeate againe and againe, but
without any ease, or least mitigation.*

*3. The Fift Payne of Hell, are
those Bonds, with the which the Re-
probat being fast tyed & shackled, can-
not moue themselues; for thus we re-
member our Lord speaking in the
Gospell of that man, who was found
without his wedding garment, to say:
Bind him hand and foot, and cast him
into utter darknes. Matth. 22. And the
same thing doth the Apostle S. Iude
write in his Epistle, of the wicked An-
gells, when he sayth: The Angels which
kept not their Principality, he hath re-
serued under darknes in eternall bon-
des. This tying, or binding of hands
and feete signifieth no other thing,*

but that the Reprobate in Hell shall not haue faculty and power to walke or moue whither they will, but shall for ever remayne in one, and the same place. And certainly if liberty were giuen to the Inhabitants of Hel to rest, and be eased of their torments, it were perhaps tollerable still to remaine, and stay in one place; but when they shalbe on ech syde pricked with the bitings of wormes, and tormented with the flames, of Fyre, it shalbe most insupportable to them, when they see they cannot stir or moue a hand or foote. What paines do sicke men endure, when they are vexed with hot burning feuers, and cannot moue themselves? How cruell a torment did the impiety of the Gentils excogitate, vwhen they did expose *Marcus Arsus* the Martyr, fast bound naked to the sunne, being annointed all ouer with honny, and his hands tyed that so the bitings of the VVaspes and the flies (the which he could neither by remouing out of his place, nor with his hands drue away) might more afflict him? |

S. *Gregory Nazianzen orat. 1. in Iulian.* relateach this passage, to shew, how

how far the subtily and craft of the Deuill did extend it selfe in torturing of Martyrs. But the shortnes of the tyme, in which he was forced to endre this vexation, and the eternity of joy, which he was after to haue in Heauen, did comfort this Martyr. And perhaps that saying of the Apostle among his paines might occur vnto his mind: *This our Tribulation, which for the present is momentary and light, werketh above measure exceedingly an eternall weight of Glory in vs.* 2. Cor. 4. But (alas) the miserable soules in Hell, who are to be bewayled with a whole fountaine of teares, and whom their owne wickednes hath thrust and detrued into that vnsfortunate Place, being bound hand and foote, and set open to the bitings of the wormes, and to the incendious fyrebrands, can neither drue away the VVormes, nor put by the Heate; nor procure any relaxation of those torments (much lesse any comfort,) and this for all Eternity.

6. The *sixt torment of the damned* shalbe the *Society and daily accompa-*
nyng of the Deuill and his Angells. For
thus doth our Sauiour speake [in the

Ghospel: Matth. 25. *Get you away from me (you cursed) into everlasting fyre, which was prepared for the Devill, and his Angells. The which thing we also read in the Apocalyps cap. 10. the words are these: And the Devill, which seduced them, was cast into a lake of fyre and brimstone, where both the Beast and the false Prophet shalbe tormented day and night. And a little after is added, that all those are to be sent to that Lake of fyre and brimstone, vvh^o are not writte in the Book of Life. Neither only the sacred Scripture (which alone were sufficient) but also the holy Fathers do ynanimously reach the same, to wit, S. Basill, S. Au-
stin, S. Berward and many others. Now how great a punishment it is, for ever to remayne, & dwell with most cruell Enemyes, who do persecute mankiid with such a deadly hate, and who for their Hate and Malice are compared in the Scriptures to Lyons, Dragons, Serpents, and Basilisks, it is easy to judge. It is a great part of the felicity of the Saints, to be daily conuersant and in the company of the holy Angels, who are many in number, friends among themselves, and shyning with*

the

the splendour of all wisdom and vertue. Therefore by the same reason it shalbe no small vnfortunatnes, and misery of the Reprobate, continually to remaine in the company and sight of vncleane Spirits, wh^o are many, enemies to man, and most deformed and vgly.

7. 8. VVherefore it is no wonder, if the VVicked in the lowest depth of Hell do daily weepe, and gnash with their teeth; the which are the two last paines of the damned, according to the words of our Lord: *The Children of the kingdome shalbe cast out into exteriour darknes, there shalbe weeping and gnashing of teeth. And againe: Depart from me all you workers of Iniquity; there shalbe weeping and gnashing of teeth. And more: Those that worke iniquity, he shall cast into the furnace of fyre, there shalbe weeping and gnashing of teeth. And yet more: Bind him hand and foot, and cast him into utter darknes, there shalbe weeping and gnashing of teeth.* To conclude in another place we thus reade: *The unprofitable seruant cast you out into utter darknesse; there shalbe weeping and gnashing of teeth.*

Not without just cause did our Lord so often repeate this sentence; to wit, that by the frequent iteration thereof, as a most vvholsome verity it might be more firmly printed in the hart of Men. Since continual weeping and euerlasting gnashing of the teeth, do (as it were in an Epiloguc, and closure of all) containe and comprehend all the torments of Hell. For weeping discouereth dolour or griefe, and gnashing of the teeth sheweth horrour: both which do rise from the losse of Beatitude, from the broyling fyre, from the gnawing & Vorme, from a darksome Prison, and to conclude from the cohabitation of infernall Beasts. Therfore the Reprobate, who here on earth will not bewayle their sinnes but for a short tyme, shall hereafter inconsolably bewayle them for all eternity: And because they would not haue a horrour of offending their Creatour in this World, as they ought to haue had; they shall haue in Hell a perpetuall Horrour of the incredible acerbity of their paines. The Apostle did cry out: *It is horrible to fall into the hands of the living God. Hebr. 10.* but they were before deafe to this yoyce;

now

Now they shall testify the truth of it, with the gnashing of their teeth.

All these things are written for our good, who yet are in the vway of Irennes, or Hell. Those wretches who are arriuied at their End, can haue no hope of health, though they should euall the waters of the mayne Ocean, with teares of Pennance. Wherefore O Christian soule) now vse the price and worth of Teares, whiles they are of force, and whiles they are acceptable to our Lord God. Do not expect any payte for tyme, since Time will not waipe for thie. Obserue, how many are carried and snatched away to Hell, through sudden death, who if they would haue bewailed and lamented their sinnes, and haue had a horrour of Hell when tyme was, they should not haue beene at this present in that place, where weeping and gnashing of teeth, (that is, euerlasting Horrour) both inhabitate and dwelle.

FINIS.

